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Development of the Tourism Industry in the Context of Terrorist Risks: The Demand for Travel and the Safety of Tourists

Abstract

Tourism has always been an integral part of human life. At the present stage of development of society and the globalization of world processes, in the conditions of dynamically developing technologies and public relations, the tourism industry occupies one of the leading places in the economy. In addition, tourism, affecting all areas of human activities, has a powerful social and humanistic impact on the spread of peace and mutual understanding between the peoples of all countries. Following the International Conference on the Role and Place of Tourism in Peace Conservation held in Vancouver in 1988, which was attended by representatives of 65 countries, it was determined that tourism had great potential to become a guarantor of peace and security, as it encompassed citizens of different countries, their economies, cultural heritage, traditions, religion, and crafts.

Today, different approaches to forecasting the development of the situation, the risk management programs, etc. are being implemented in international business. The main goal of these events is to avoid, or minimize the negative consequences of doing business in this or that territory. Of all the risk groups for the tourism industry, the most dangerous are the political ones, since they are less predictable in terms of scale, duration and consequences. At the same

time, ensuring stability and security in the region is the main condition for the development of a tourist destination.

In the past 50 years, tourism has been adversely affected by natural disasters, economic crises, wars and terrorist attacks, the number of which and extent of destruction they do are very significant.

The article attempts to analyze the impact of terrorism on the development of world tourism. The article deals with theories explaining the impact of terrorism on tourism, minimizing the opportunities for committing terrorist acts, and international experience in ensuring the safety of tourists. Sociological data illustrating the attitude of Russians towards the possibility to travel to dangerous but attractive regions are also presented there.

Key Words*: Tourism, terrorism, risk, travel, influence*

Introduction

Tourism has always been an integral part of human life. At present stage of development of society and globalization of world processes, under conditions of rapidly developing technologies and public relations, tourism sector is one of the leading in the economy. Moreover, tourism affecting all spheres of human activity, has a powerful socio-humanistic impact on spread of peace and understanding among peoples of all countries. After an International Conference on role and place of tourism in preservation of peace held in Vancouver in 1988 attended by representatives of 65 countries, it was determined that tourism has a tremendous potential to become a guarantor of peace and security since it covers citizens of different countries, their economy, cultural legacy, traditions, religion and handicrafts.

Nowadays tourism industry has been developing dynamically with rapidly growing performance indicators. Contribution of tourism sector in world economy is enormous. In 2015 World Tourism Council announced that tourism revenues accounted for 10% of GDP. Share of tourism in world GDP is around 9% and about 30% of global export services making 6% of world trade. Over 235 million people are working in field of tourism or each 12th employee. I2013 about 983 million international tourists used tourism industry services, and in 2014 their number exceeded 1 billion people. Total turnover of world tourism accounted to USD 1,200 bln. in 2015 (USD 1,030 bln. in 2014) [1].

According to expert forecasts if the indicators will remain the same in 2030 there will be almost 2 bln. tourists. This positive trend is also noted in the

World Trade Organization (UNWTO) report whose data for 2015 show increase of visits by 4.4% compared to 2014 [2].

Terrorist Acts Affecting the Tourism Industry.

In the past 50 years' tourism is experiencing negative effect of natural disasters, economic crises, wars and terrorist attacks, the number and scale of destruction of which are rather significant.

Over past 5 years the world has seen over a hundred different terrorist acts, locally or globally, affecting the tourism industry.

Let us recall some of them:

2016:

- On January, 8 two extremists armed with knives and a signal pistol entered Bella Vista hotel via street-front restaurant. Terrorists threatened hotel guests with knives. At this security forces were able to resist them and prevented the attackers from fleeing. During exchange of fire, three tourists were injured.

2015:

- On evening of November, 13, series of terrorist attacks took place in Paris, France. Unknown attackers opened fire in one of restaurants, three explosions were heard in vicinity of the 'Stade de France' stadium which hosted friendly match between football teams of France and Germany attended by French President, Francois Hollande. Moreover, during rock concert in the 'Bataclan' theater unknown seized hostages. 130 people were killed, about 300 injured.

- On October, 31, in Sinai, Egypt Russian Airliner Airbus A321 of 'Kogalymavia' company flying from Sharm-el-Sheikh to Saint-Petersburg crashed. 217 passengers and seven crew members were killed. The head of the Federal Security Service, Alexander Bortnikov said that cause of disaster was terrorist act.

- On June, 26 at the El Kantaoui resort near town of Sousse in Tunisia a terrorist act took place. Local student killed 40 people near Imperial Hotel, among which there were 30 tourists from Britain, Belgium, Ireland, Germany and Portugal, as well as one Russian. About 40 people were injured. The assailant was killed by the police. Responsibility for attacks was assumed by 'Islamic State' (DAIS) banned in Russia.

- On March 18, disguised in military uniforms militants drove by car to the building of the Parliament of Tunisia and stormed into the nearby 'Bardo' seizing foreign tourist's hostage. At the time of attack there were up to 200 visitors in the Museum. Immediately after attack the responsibility was assumed by 'Islamic State' (IS), however, later it became known that Al-Qaeda was involved in attack. As a result of attack 25 people were killed including more than 20 tourists from Italy, France, Colombia, Japan, Spain, Australia, Poland, Great Britain and Russia.

- On February, 1 in the capital of Syria, Damascus, at the entrance of the historic Al-Hamidiya market there was a blast in a bus with Shiite pilgrims from neighboring Lebanon. Explosion occurred after suicide bomber gained access to the cabin of the bus. 7 people were killed, 13 were injured. Responsibility for the attack was assumed by terrorist group 'Dzhebhat an-Nusra', a branch of Al-Qaeda in Syria.

2014:

- On October, 12, not less than 20 people became victims of explosion in the Somali capital, Mogadishu, near popular among tourists, hotel and Café. The tragedy was caused by a bomb car. According to local police responsible for attack were militants of 'Al-Shabab' group.

- On February, 16, there was explosion in a tourist bus at the Egyptian resort of Taba near border with Israel. Victims of the blast were four person, 13 more were injured. On January, 2, unknown threw a grenade at one of the restaurants in the tourist center of Diani in southern Kenya. At least 10 people were injured.

2013:

On June, 23, in the mountain resort of Fairy-Meadows in the region of Gilgit-Baltistan controlled by Pakistan, militants attacked foreign tourists; ten people were killed. The tragedy occurred at campground at the foot of Nangaparbat Mount. Among dead there were two Slovaks, three Ukrainians, two citizens of the PRC, one Nepali, Lithuanian citizen and an American. As a result of the attack a Pakistani Guide was also killed. 'Jundullah' Islamic terrorist group acting in Pakistan claimed responsibility for the attack.

2012:

On July, 18, in Bulgaria, in Bourgas airport 'Sarafovo' a bus with Israeli tourists who flew in from Tel Aviv to have holidays at a local resort 'Sunny Beach' was blasted. There were 40 tourists and the driver in a bus. Seven people were killed; more than 30 people were seriously injured. Bulgarian investigators concluded that a bomb was on the bus either before boarding of passengers, or was placed in luggage compartment during luggage

loading. According to investigators, two alleged terrorists belonged to Lebanese 'Hezbollah' group, one of them has Canadian citizenship and the other one is Australian.

At a night of January, 18 on top of the Eartha-Ale volcano in Ethiopia as a result of militant attacks on tourist camp two German, two Hungarian and one Austrian were killed, two German nationals and two Ethiopians were taken hostage. In July, 2012 UN experts in a report made by the UN monitoring group on Somalia and Eritrea, blamed for killing foreign tourists in Eartha-Ale, the State of Eritrea separated from Ethiopia in the 90-ies. Authors of report confirmed that Eritrea gives refuge, helps and prepares fighters of the Joint Afar Revolutionary Democratic Front, and declared that state is directly responsible for killings in Eartha-Ale.

Theoretical Aspects of Terrorism

Scientific literature gives different interpretations of the term 'terrorism'. In particular, according to B. Crozier 'Terrorism is motivated violence with political objectives'; according to G. Daniker 'Terrorism is systematic intimidation of population, governments and peoples through single or repeated use of violence to achieve political, ideological or social-revolutionary goals and aspirations'.

'Nobody should be restrained by a fact that there is no 'common scientific theory' of terrorism', - writes one of the greatest terrorism researchers, W. Laqueur, - 'common theory is impossible *a priori* because this phenomenon has too many different reasons and manifestations'. [3].   Laqueur rightly points that terrorism is a very complex phenomenon manifesting differently

in different countries depending on their cultural traditions, social structure and many other factors that complicate attempts to give general definition of terrorism [4].

The Russian Penal Code, article 205 defines terrorism as 'causing an explosion, arson or other acts that jeopardize human life, cause significant property damage or other socially dangerous consequences, if these acts are committed to violate public security, intimidating the population or influencing decision-making by authorities, as well as threat to commit such acts for the same purposes' [5].

The Federal Law "On combating terrorism" this phenomenon is interpreted more widely: "violence or threat of its use against individuals or organizations as well as destruction (damage to) or threat of destruction of (damage to) property and other material objects jeopardizing human life, causing significant property damage or occurrence of other socially dangerous consequences entailing violation of public security, intimidation of population or influencing application by authorities of decisions beneficial to terrorists, or satisfaction of their unlawful and/or other interests, attempt on life of a state or public figure committed with purpose to end his/her state or public activity, or as a revenge for such activity; attack on representative of foreign state or employee of international organization enjoying international protection, as well as on premises or vehicles of persons enjoying international protection if the act was committed for the purpose of provoking war or complication of international relations [6]. Thus under said law the concept of "terrorism" includes preparation and execution of terrorist, inciting, creation of illegal armed formation, recruitment,

equipping, training and use of terrorists as well as financing their organizations.

Behind majority of terrorist acts committed in tourist regions, as a rule, there are extremist groups whose terrorist activity is in demonstration of nature of violent action aimed at preventive deterrent effect on society.

At this, during terrorist actions the objective is informational effect, and, according to Jan Hardmann 'publicity of terrorist act is a cardinal point of terrorism strategy. If terror fails to get informational response in social circles it would mean that it is useless as a tool of social conflict. The logic of terrorist activities cannot be fully understood without an adequate assessment of indicative nature of terrorist act' [7].

According to A.E. Kalinin "when analyzing activities of groups practicing terrorism at present stage it is necessary to distinguish those who use terrorism for achievement of particular political goals which having been achieved will not require use of violence any more; terrorists who operate on ideological, religious or ethnic motives and who are much less interested in political decisions and those terrorists who act due to purely criminal reasons or due to craving for violence. Often, these differences are difficult to trace in pure form, more often there is a combination of all these elements" [8].

Impact of terrorism on tourism

Tourism is often a magnet for terrorists. Values of tourism are directly opposite values terrorists. Moreover, tourist industry is huge and diverse thus attracting those who wishes to arrange economic chaos. Criminals know that tourism is often one of main sources of income, and the

resort-cities provide ideal opportunity to inflict maximum damage. For example, among resort-cities of the South of Russia Pyatigorsk was recognized a "leader" where in a period of 1992-2013 there was 8 terrorist acts (18 people were killed, 135 were injured). In Yessentuki there was 2 terrorist acts where 48 people were killed, 175 - injured. In February, 2011 the cable-way to Elbrus was blasted and a bomb car was left near hotel. There were organized several terrorist acts in Sochi [9].

Effect of terrorism on tourist industry and economy of tourist destination and country as a whole is virtually unpredictable and may be delayed, but it is always negative. Svetlana Vovk in her article notes: "The impact of terrorism on country's economy can be overwhelming: it leads to increase in unemployment, number of homeless, deflation, crime and other economic and social woes. It is difficult to assess the impact of terrorism on tourism development in any country. These effects go beyond activities directly related to tourism, particularly airlines, hotels and catering, industries that supply semi-finished or finished goods. I.e., it will affect all spheres of public life, in particular, and the economy to one degree or another.

Terrorism has a long-term negative impact on revenues that cannot be recovered. Local manufacturers who do not have resources to support their business during such downtime (in contrast to large corporations), will be forced to curtail their business activities. Laid-off employees will be forced to look for new jobs" [10].

So, for example, in June 2015 after shooting of tourists on a beach located at a tourist zone in Tunisia, state authorities declared that by results of year they were expecting drop of revenues by not less than USD 515 mln. August

terrorist acts in Bangkok, according to Standard & Poor's forecasts will adversely affect flow of tourists to Thailand for two or three quarters, which in turn will decrease the State's economic growth.

After crash of airliner in Egypt, in Russian demand for tours declined by several times according to spokeswoman of Russian Tourist Industry Union (RTU), Irina Tyurina. According to her, if at the day of tragedy on October, 31, decline was 30-50% of regular Saturday sales indicators; two days later the decline was aggravated.

According to Rosstourism, during first half of the year 2015 1.054 million Russians visited Egypt for tourism, that is by 13.4 percent less than during same period of the previous year. In general for all countries decrease in number of overseas tourists amounted to 33.8%.

Sales dropped across all directions, and not only for Egypt, that is noted by RTU and Association of Tour Operators of Russia (ATOR). The main reason is tourists are afraid to fly. ATOR experts predict that volume of booking on all tours including airfare will decrease, whereby decrease will affect both foreign and Russian tours.

"This is a reaction on flight, the fact of flight scares because the topic of terrorist act is being discussed actively. When it comes to technical problems it is still single and rare story, but when it comes to terrorist act, then this case is unpredictable, and people are afraid", - Tyurina notes.

According to the National Institute of Statistics and Economic Studies (INSEE, France), during fourth quarter of 2015 inflow of tourists to France fell significantly after attacks on November, 13. Hotels occupancy fell by 5.4%, other accommodation (residence, villa) - by 20.4%. According to the

Regional Tourism Committee (CRT-IDF, France), terrorist attacks in France particularly spooked Russians (-37%) and Japanese (-30%). Then Italians (-27%) and the Dutch (-24%) follow in the list. However, INSEE notes that French coast hotels, as well as hotels in mountainous areas barely noticed decline in flow of tourists compared to Paris (-9.8%). Experts state that it will take several months for tourists to get back confidence in their safety [11]

Terrorism and demand for tourist trips

The modern tourist can be stopped from trip only by large-scale fighting and established regime that openly declares its negative attitude towards foreigners. So, on sites of search engines there are no proposals of tours to Syria, Afghanistan and Yemen. Situation with introduction of ban on sale of tours to Egypt and Turkey has led to offerings of tours for Russians via neighboring countries, but not complete refusal to visit most popular resorts of the Red Sea and Mediterranean.

Below are data of social research reflecting change in demand of Russian tourists for tours to countries where over past few years terrorist acts have been committed. Study was conducted by method of semi-formal interviewing of tourists flying abroad from international terminals of Sheremetyevo, Domodedovo, and Vnukovo airports of Moscow (150 respondents) as well as future tourist planning their vacation - visitors of travel agencies (150 respondents). Total number of respondents was 300 people. Results were processed using SPSS software.

According to results of survey 276 people (92%) before trip studied information in the media about situation in country of destination; whilst almost all of them do the same before each trip. Main sources of information about country are Internet tourist resources, and only 20.3% of respondents (61 persons) looked through official website of Rostourism or MFA of the Russian Federation where warnings of public authorities are being published.

When answering the question "What negative effects are important for you at choosing destination of travel?" the following responses were received:

- war, revolution - 96%;

- epidemiological situation - 90.3%;

- natural disasters - 83%;

- threat of terrorist attacks - 62.7%;

- other - 25.7%.

Commenting on this question, the respondents noted: "we are not going to buy a tour to a country at war", "if there was typhoon or earthquake, it makes no sense to go there - as there are no normal conditions for vacation", "if there has been a constant threat of terrorist attack in a country, then buying a tour there is dangerous. However, if a terrorist attack has occurred recently, then it is unlikely that in the near future something similar happen again", "it is strictly impossible to go to the country suffering from epidemic", "earthquake is not scary, unless it was not too strong and destroyed hotels and sights to see".

Attitude towards terrorist acts as barriers for tours is significantly different from those who is already flying out on vacation, and those who books early.

We asked respondents to rate how much they agree with proposed statements.

Table 1.

	Departing		Planning	
	Persons	%	Persons	%
"If I want to go to any country, no matter what happened there today. I still go"	122	81.3	59	39.3
"I'm not afraid to go into the country, where military actions are in progress"	34	22.7	2	1.3
"If there was a terrorist attack committed recently, then it safe to go there, because tourists will now be protected more thoroughly"	117	78	61	40.7
"I will not cancel my trip if I learn that the terrorist act has been committed in the country"	131	87.3	47	31.3

From these data it can be concluded that in those who has already paid for a tour and looks forward to a trip adventurist attitude prevails based on principle "hit or miss!", when those tourists who plans a tour for a later period and having a possibility to change a route or abandon it all together demonstrate more prudent, cautious approach.

However, the situation varies significantly if it comes to terrorism on an aircraft. Respondents were asked to consider the situation in which they found that a terrorist act was committed in the sky at their direction and once again to assess the proposed statements.

Table 2.

	Departing		Planning	
	Persons	%	Persons	%
"If I want to go to any country, no matter what happened there today. I still go"	49	32.7	47	31.3
"I'm not afraid to go into the country, where military actions are in progress"	21	14	2	1.3
"If there was a terrorist attack committed recently, then it safe to go there, because	62	41.3	54	36

tourists will now be protected more thoroughly"				
"I will not cancel my trip if I learn that the terrorist act has been committed in the country"	82	54.7	41	27.3

Obtained data show that potential terrorist threat during flight is more important for tourists than the threat "on land". And possibility to cancel a trip is demonstrated even by departing tourists who answering previous question has demonstrated high degree of readiness to travel, no matter what.

Ensuring safety of tourists

In XXI century there are still territories that tourists can visit only with great caution. The great Chinese wizard, Confucius said: "Unrest in country - don't visit it. Riot in country - leave it". Unfortunately, for two and a half thousand years nothing changed and this statement is true now in the beginning of third millennium. Number of countries where complex political situation remains, military conflicts occur or have other serious terrorist risks is at the same level, annually about 30 states refers to unfavorable for tourism. According to news announcements on TV and other Mass Media such countries are known to many. But since the trend of changes is permanent, and at times it can be rather unexpected, governmental

structures of many states regularly give appropriate guidance and formal recommendations on travel of their citizens around the world.

For example, the United States' State Department twice a year after having analyzed situation in a particular country or region of the world, makes statements commonly containing polite phrases such as "Citizens of the United States planning to visit there and then should know that these regions are undergoing profound political and economical changes... Crimes against foreign tourists become growing problem... Persons with poor health we urge you not to travel, including due to acute shortage of the most conventional medicines... Observe maximum caution when traveling by train...".

Similar work is done by the German Foreign Ministry. In view of traditional German accuracy and thoroughness they went beyond simple recommendations. Since 1996, before beginning of the summer holidays, tourists are advised to refrain from traveling to 80 countries of the world, unless, of course, they want to return back 'safe and healthy'. And in almost every country there is provided specific information about everything that might threaten life, health, security and well-being of travelers. First of all these are military, ethnic and other conflicts, rampant crime, natural disasters, epidemics, epizootics (like foot-and-mouth disease), corruption, etc. Some countries in Africa, Asia and Oceania are blacklisted, it is forbidden to travel there, these are Algeria, Afghanistan, Angola, Burundi, the Congo, the former Zaire, Libya, Rwanda, Somalia, and Sudan, where there is ever-present threat of war and banditry.

In summer of 2000, State Duma of Russia joined compilation of 'black' and 'gray' lists of 'unpleasant countries' which created a Subcommittee on

protection of rights of Russian citizens abroad. Deputies scrupulously evaluate the situation and after discussion announce the list of countries whereto it is better for Russians not to travel. In addition to the said countries 'black listed' are Haiti, Colombia, Guinea-Bissau, Sierra Leone, Liberia, Nigeria, Central African Republic, Comoros, East Timor, Jaffna (Sri Lanka), South of the Philippines, the Solomon Islands and Fiji.

Currently, Federal Agency for tourism of Russia, Rostourism, established an order to inform tour operators, travel agencies and tourists about threats to safety of tourists in country (place) of stay, updating information at official site on a weekly basis.

Conclusions

In terms of international law terrorist acts affecting tourism are multi-staged and extremely confusing phenomena, especially in part of executioners and their objectives. Terrorist acts cause enormous damage to development of international tourism, complicate process of overseas tours, make states to introduce more sophisticated border and customs formalities. In order to combat terrorism world community has concluded an entire number of international conventions (Convention of the League of Nations of 1937 on Prevention of Terrorism Acts, Tokyo Convention on Terrorism of 1963, Montreal Convention of 1971 on Safety of Civil Aviation, European Convention of 1976, UN Convention of 1979, etc.). Decisions of these conventions give definition of terrorist act which can be summarized as follows: 'conduct of a person or group of persons serving a strategy of direct violence affecting international relations aimed against the state and having

aim to intimidate certain people or public with use of grenades, bombs, missiles and other weapons'.

Considering issues of tourism safety we shall remember about measures of compliance with common rules of conduct preventing tourist from emergencies. Almost always tour contains elements of something new and substantially different from usual environment including those that may represent danger to traveler. Practice of international tourism shows that with increase in number of travelers and expansion of geography of travel need for better integration of specifics of travel and compliance with security measures increases abruptly. Especially in regions with complex socio-political situation. In fact, we are talking about risk of such visits, up to real threat to life and health of tourists.

Despite the fact that in recent years terrorist acts happen even in traditionally safe and secure regions, demand for tours has not decreased, people want and are willing to travel abroad. Terrorism has a significant negative impact on economy of industry, and sometimes on country's economy as a whole, but against the backdrop of non-declining demand, this means one thing, need to find ways to improve safety of tourists.

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Dr. Nurul Ilyana Muhd Adnan

Micro credit from *zakat* fund: application at *zakat* institutions

Abstract

This paper aims to explore the allocation of working capitals to businesses through microcredit by zakat institutions in Muslim countries, and its application at zakat institutions in Malaysia. Currently in Malaysia, the working capitals for businesses are provided on complimentarily basis. The lingering question to be answered is in the event when the amount of annual zakat collection becomes impaired and is unable to cope with the increased number of recipients. This shall fast becoming an escalating issue since the allocation of working capital in the form of microcredit is reported to include usury. The content analysis based on primary data demonstrated that the Islamic law allows capital assistance to be provided to businesses in the form of microcredit which is financed from zakat funds. This paper will also provide argument that there are existing allocations of working capital in the form of microcredit financed from zakat funds in Islamic countries that can serve as a model to be applied at zakat institutions in Malaysia.

Keywords*: microcredit, zakat fund, zakat institutions*

INTRODUCTION

Zakat plays an important role in ensuring that everyone in the society is able to meet their basic needs. *Zakat* can ensure economic stability as well as generate demands, especially from the low income group. With the establishment of *zakat* mechanism, the economy of the poor will always be taken care of with the support of helpful and caring rich people. This balance shall contribute either directly or indirectly in creating economic and social stability, as none of these parties will feel oppressed.

Currently in Malaysia, the *zakat* institutions and the *Baitul Mal* offer assistance in the form of working capital to small entrepreneurs. Such an assistance is provided complimentary, either in the form of cash or equipment. It aims to help the recipients to be able to change their lives for the better. In the long run, the *zakat* beneficiaries are expected to be able to change their status to become *zakat* payers over time (Rosbi Abd. Rahman, Sanep Ahmad & Hairunnizam Wahid, 2008). The question is what would happen if one day, the amount of annual *zakat* collection is negatively affected while the number of recipients keeps on increasing. There is also the issue with the allocation of working capital in the form of microcredit linked to usurious elements.

The discussion in this paper is divided into three parts. The first part will discuss on the working capital provided by the *zakat* institutions. The second part will discuss the Islamic law that allow working capitals for microcredit to be financed by *zakat* funds. Finally, the third part will discuss

on a model of the working capital in the form of microcredit from *zakat* funds to be applied by the *zakat* institutions in Malaysia.

The working capital for businesses

The scholars of Islam reached a consensus that the main priority in the *zakat* distribution is to eradicate poverty (Yusuf al-Qaradawi, 1994). One of the forms of *zakat* distribution is through the distribution of productive *zakat*. One of the methods in realising of productive *zakat* distribution is through the allocation of working capital from *zakat* fund through microfinancing. The recipients are expected to change their status from *zakat* beneficiaries to *zakat* payers over time.

Caliph Umar al-Khattab had once ordered his *amil* (*zakat* officers) with the following instruction:

> "When distributing *zakat* to the poor, give to them in excess until they are satisfied; give it to them repeatedly even though they receive a hundred camels" (Abu Ubaid, 1981:502).

For example, the Islamic Council of the Federal Territory (*Majlis Agama Islam Wilayah Persekutuan*, MAIWP) offers assistance in the form of business capital to the poor and needy recipients ranging from RM5,000 to RM50,000 as first-time grant. The assistance is meant for scaled businesses. The RM5,000 grant is to assist small businesses (Rosbi

Abd.Rahman, Sanep Ahmad & Hairunnizam Wahid, 2008). The capital grant is complimentary.

However, many studies claimed that this kind of grant assistance is often faced with failures compared to business capital grant in the form of microcredit (Rosbi Ab. Rahman, Sanep Ahmad & Hairunnizam Wahid, 2008). Apart from lacking in terms of training, monitoring, and motivation, the main reason for failure is the current business capital grant is considered as sunk capital and given free of charge. The recipients are in the opinion that it does not matter if they fail since they can apply for the grant again. As a result, the beneficiaries have low motivation, no commitment and this lead to failure. They made an assumption that *zakat* is a courtesy-based assistance, which rightfully belongs to the poor (Rosbi Abd.Rahman, Sanep Ahmad & Hairunnizam Wahid, 2008). In actuality, the primary purpose of *zakat* is to eradicate poverty and generate income for the beneficiaries. They should not expect to receive lifetime assistance without attempts to eradicate their poverty.

The latest trend indicated that the *zakat* collection, from year to year, keeps on increasing (Mohamad Kamil Ab. Majid, 2009). However, there is no guarantee that the *zakat* can be collected indefinitely, and the total collection will increase each year. What would happen if, in the future, the nation experiences a deficit in *zakat* collection? The number of the *zakat* beneficiaries keeps on growing while *zakat* funds are limited and the annual collection may even experience deficit/shortage. Furthermore, the current

allocation of working capital in the form of microcredit being offered is believed to be linked to usurious elements (Raziah Md. Tahir, 2010).

To avoid these scenarios from happening, a new alternative must be sought. One of the proposed methods is the business capital grant in the form of microcredit should be given to *zakat* beneficiaries who are interested in becoming entrepreneurs. This capital will be given to them to kick off their business and as circulating capitals.

Applicable basic islamic law

In Malaysia, business capital's assistance provided by AIM and TEKUN are proven to be usurious (Raziah Md. Tahir, 2010). Meanwhile, business assistance in the form of loans from *zakat* fund is deemed as *ijtihadi* (issues that require independent reasoning). This is proven by the existence of two conflicting fatwas. The Penang's 2009 fatwa does not allow loans from the *zakat* fund while the Melaka's 2011 fatwa permits it.

Islam allows its believers to make microcredit transactions that are not involved with usury. The contracts include the contract of *al-qard al-hasan*, the contract of *murabahah,* and the contract of *mudarabah*. The contemporary scholars (*ulama'*), such as Mustafa al-Zarqa' (1987:404) and Yusuf al-Qaradawi (1994:45) are in the opinion that the distribution of *zakat* through microcredit in the form of *al-qard al-hasan* contract is allowed. This shows that *zakat* has the potential of being distributed in the form of microcredit. In fact, it has been proven in becoming one of the sources of Islamic finance (Abdul Aziz, 2010).

The opinions of these contemporary scholars do not deviate from the Quranic verses. They have updated the Quranic verses according to the current and local interests, with some modifications due to the onset of the requirements of the people. These requirements are to benefit the community and to prevent hardship. In other words, contemporary scholars perceived the *Maqasid* (religious obligations) of *zakat* itself, in line with the opinion of Ibn Qayyim al-Jauzi (1975), where *fatwa* changes and differs in accordance with the changes that occur according to locations, time, a situation in the community, intentions and customs.

In addition, Imam Shafi'i and Imam Hanbali have debated the distribution of productive *zakat* through the allocation of working capital. They allow working capitals to be distributed to the *zakat* beneficiaries. Imam Nawawi provided specific arguments on the working capital[1]. He concluded that; as the first conclusion, the working capital can be provided

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[1] Al-Nawawi (1996) has stated : "the poor and the needy should receive *zakat* distribution in the form of capital investment, such as provided with equipment that is suitable for their skills, so that they are able to gain profit to meet their daily needs. If one of the poor and needy is a carpenter, the distribution should be used to purchase sufficient carpentry/woodworking tools. If he is a trader, provide him with sufficient capital, in line with his business. For example, vegetable and fruit traders need capitals between five to twenty dinars. Perfume traders need one thousand dinars, costume retailers need two thousand dinars, money changers need five thousand dinars and diamond businesses need ten thousand dinars. For recipients who cannot afford to trade due to permanent disabilities or lack of skills even with training, assets can be purchased for them as investment capitals that can support them and their dependents as well as become part of inheritance ."

in the form of cash or equipment in accordance with their skills. For example, carpentry equipment is made available to carpenters and business capitals are made available to businessmen or traders. The second conclusion is the amount of business capitals being distributed should be in accordance with the ventured business. For example, vegetable and fruit vendors should receive five to twenty dinars. Perfume traders should receive one thousand dinars, costume retailers should receive two thousand dinars, money changers should receive five thousand dinars, and diamond businesses should receive as much as ten thousand dinars (Al-Nawawi, 1996).

According to Prof. Al Yasa' Abu Bakar, the distribution of *zakat* in the form of working capitals through microcredit is not against the concept of *maslahah* (benefits) to be attained[2]. *Zakat* awarded to a *zakat* recipient in the form of microcredit is with the intention to allow them to work to achieve their maximum capacity with sufficient working capital. Thus, they would be able to escape from poverty with the expectation of able to become *zakat* payers in the future. Each recipient who receives productive *zakat* will strive to become independent so that they will no longer rely on *zakat*. When they are independent, then they are no longer trapped in poverty. This means that the goals of *Maqasid Sharia* (objectives of the Islamic law), such as preservation of religion, life and intellect had been achieved. Therefore, microcredit is more beneficial than the distribution of *zakat* in the form of subsistence income which would result in recipients being dependent on the

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[2] Based on the interview with Pof. Dr. Al Yasa' Abu Bakar, Head of Syaria Council , Nanggroe Aceh Darussalam on 1 February 2012.

distribution of *zakat*. Thus, *zakat* beneficiaries would not be able to eradicate poverty.

This scenario will not affect other recipients' individual *maslahah*. The productive *zakat* capital that has been allocated will be returned by the recipient to the institution of *zakat* to be distributed to other recipients. In line with the opinion of Yusuf al-Qaradawi (1993), he stated that the process of determining the priority of beneficiaries in receiving productive *zakat* is under the full jurisdiction of the *zakah amil* (the alms collectors) who had been recognised in Islam[3].

Prof Al Yasa' Abu Bakar has also argued that the effectiveness of microcredit will be proven when productive *zakat* are provided on a continuous basis. In the long run, the *maslahah* of the *daruriyah* nature (state of emergency) on the beneficiaries will be resolved gradually. Each recipient who has received productive *zakat* will strive their best to be independent so that they will no longer rely on *zakat*. When they become independent, they are able to escape from poverty. This means, the goals of the sharia, which is to preserve the religion, life and intellect, had been achieved. Thus, microcredit is certainly more beneficial than the distribution of *zakat* in the form of subsistence money that may cause them to be permanently dependent on the distribution of *zakat*. The recipients would unlikely be able

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[3] This is also supported by the *fiqhiyyah* method : يحتمل الضرر الخاص لدفع الضرر العام, which means, in order to prevent harm from befalling the public, then it is allowed for harm to befall on an individual. Kindly refer to Sayuti in his publication, *Kitab Asybah wan Nadhair, Muassah al kutub al Tahgafiyyah.*

to escape themselves from poverty. Hosnu El Wafa (2003)[4] reported that Sheikh Muhammad Arsyad Al Banjari mentioned the use of *zakat* in strengthening the economy of the people. It can be done by providing facilities or equipment to *mustahiq*, where the skill or mastery of the *zakat* recipients is taken into consideration. Meanwhile, the *mustahiq* who are capable of expanding their productivity are provided with capital.

Microcredit from *zakat* funds is supported by arguments given by al-Syatibi (1992)[5] in establishing something that is deemed as beneficial. Al-Syatibi has set three criteria in determining *maslahah*, namely:

i.   *Maslahah* is something reasonable (rational)

ii.   The benefits must be in line with the overall objectives of sharia (*Maqasid Sharia*). It does not reject any principle or goal of *sharia*, and does not reject any *qat'i* postulate.

iii.   It must preserve anything that is *dharuriyah* in nature or remove any hardship in religion.

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[4] Quoted from Mila Sartika. 2008. Pengaruh pendayagunaan zakat produktif terhadap pemberdayaan mustahiq pada LAZ Yayasan Solo Peduli Surakarta. La Riba, Jurnal Ekonomi. 2008. Vol 2(1). 78.

[5] According to an interview by Zahri Hamat with Muhammad Yasir Yusuf, former Director of the Institute of *Zakat* Amil Uthman Ibn Affan, Nanggroe Aceh Darussalam on 25 May 2010.

Distribution of *zakat* funds through microcredit is supported by Yusuf al-Qaradawi (2002). He used the *qiyas* (deductive analogy) in debts' payments for individuals who have incurred debts. He further proposed that the credit should be taken from a specific fund. He had also cited the opinions of previous scholars, for example, Abu Zahrah, 'Ab. Wahab Khallaf and 'Ab. Rahman Hasan who have stated:

> *"If zakat can be used to pay off debts, then it can also be used to offer loans".*[6]

The method of *zakat* distribution through microcredit is considered as *muamalah* issue. This is categorised as part of *muamalah* issues which do not have any specific reference (Armiadi Musa Basyah, 2009). As such, Islamic *Sharia* provides the basic methods, criteria and general principles that are in line with the objectives of Islamic law that offer benefits and do not cause harm to the people. The actual basis for *muamalah* is *ibahah* (permissible) as long as there is no argument against it. Therefore, in principle, microcredit from *zakat* fund is allowed, as long as there is no argument against it.

The working capital model in the form of microcredit

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[6] Yusuf al-Qaradawi (2002) also quoted Muhammad Hamidullah who stated that the Quran mentioned debtors as a group of people who can receive *zakat*. They are; (i) individuals who cannot afford to pay off debts due to poverty, and (ii) individuals who are in debt, either for themselves or for the society.

This matter is not something new for the *Baitul Mal* of Aceh. The efforts toward empowering productive *zakat* funds are disclosed in Qanun Aceh No. 10/2007. Qanun Aceh No. 10/2007, clause 29, states that productive *zakat* recipients must meet three conditions. First, they must have worthy productive effort. Second, they agree to accept an escort officer who will serve as a mentor. Third, they agree to submit periodical reports at six months interval.

The funding through working capital is aimed at improving the economic status of the family and to develop hardworking attitudes as well as not expecting any assistance from others. Each financial grant must be paid in instalments based on their respective sectors. The trade sector needs to make monthly instalments while the agriculture and livestock sectors need to make instalments depending on the yields of these sectors. The instalments received will be used to offer microcredits to new recipients.

In order to ensure that the *zakat* recipients are successful in their respective businesses and thus, would be able to turn them into *zakat* payers, the *Baitul Mal* of Aceh established a few criteria. These criteria include; first, the recipients are faithful and exhibit piety; second, the recipients are honest and trustworthy; third, the recipients are from underprivileged families with income is lesser than their daily requirements, i.e. income is less than Rp.1,000,000 with a minimum dependent of 2 people. The house that they are occupying is not a permanent residence and is not fit to live in. Fourth, the recipients must have a permanent business site with a small number of merchandise. Fifth, they are not currently working as government officials or employees of state-owned companies or even employees in private

sectors. Nonetheless, all information provided by the recipients and the approval for microcredit will be confirmed and determined by the on-site Deputy of the Productive *Zakat* Management Unit.

Microcredits offered by the *Baitul Mal* of Aceh involve three sectors namely trade, farming and agriculture[7]. Microcredits for the trade sector are based on the *al-qard al-hasan* contract, which is the granting of loans without incurring any additional cost. However, a service fee can be imposed on these contracts. The fee must be the actual cost of providing the service (Abdul Rahim Abdul Rahman, 2007). The monthly instalments must be made in accordance with the amount of funding received for a period of one year. So far, those involved in the trade sector were able to make repayments at 79% from the amount of the working capital received in the first place. This is a resounding success because, even for conventional banks that are professionally managed with a history of involvement in this programme, were only able to collect repayments at 60% from the amount taken.

On the other hand, microcredit for the farming sector uses the *mudarabah* contract, which is a form of cooperation between the two parties where the owner of the capital (*shahibul amal*) provides the capital to the entrepreneur (*mudarib*). Profit sharing between them is divided according to the ratio agreed upon by both parties (Abdul Rahim Abdul Rahman, 2007).

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[7] For more information on productive *zakat*, particularly for microfinancing at the Baitul Mal of Acheh, please refer to the Productive *Zakat* Management report at the Baitul Mal of the Nanggroe Aceh Darussalam province, compiled by the UPZP team between September 2006 - Oktober 2007.

The working capital is provided in the form of livestock, which involves cattle and goats. For cattle (feedlot cattle), the profit is shared only when the cattle are sold. The profit is divided according to the *mudarabah* contract between the *Baitul Mal* of Aceh and the farmer with a 50:50 ratio. The farmer shall receive 50% of the net profit while the *Baitul Mal* of Aceh shall receive 50% of the net profit with the cost of capital for the purchase of the livestock. During the maintenance of the livestock, *Baitul Mal* of Aceh will monitor the development of livestock in terms of treatment and prevention of animal diseases by veterinarians.

Microcredit to the agricultural sector is granted to farmers in selected poor areas. Financing in the agricultural sector also uses the *al-qard al-hasan* contract. Participants in the agricultural sector will be given *zakat* in the form of subsistence money while awaiting their crops to be harvested. When the crop is harvested, such as in 40 days for spinaches or 90 days for beans, then, the working capital should be paid in full. For those who cannot pay in full, the instalments are made in accordance with their respective capabilities. With these microcredits, farmers would be able to expand their agricultural areas so that their income and standard of living would be better than before.

Conclusion

Zakat distribution through microcredit is one of the investment mechanisms that is directly related to the poor and needy. Such practices belong to a group of *muamalah*, whereby the law is not explicitly explained by Quranic verses or *sunnah*. In fact, this practice is left entirely to the *ijtihad* (independent reasoning) of the scholars to meet the requirements and desires

of human beings throughout time, place, situation and condition of the society, in order to offer benefits to *zakat* beneficiaries, especially the poor, and specifically to the small traders.

The distribution of *zakat* in the form of working capital through microcredit does not contradict the theory of *Maslahah* to be achieved. Given sufficient working capital, small businesses will be able to escape from poverty and eventually, will become *zakat* payers.

In addition, institutions of *zakat* in Malaysia can refer to the Baitul Mal of Aceh as a model for the application of working capital provisions in the form of microcredit financed from *zakat* funds since this kind of program is highly successful in Aceh.

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Ph.D. Cand. Enkeleda Stefa
The integration of family in promoting psychological well-being of children and adolescents.

Introduction

Looking at "family object" in the era of globalization it is not of less importance, in fact the reading of reality is becoming increasingly more complex and diversified, fragmentation and division, eradication. These are phenomena that can lead us to a more pessimistic vision of possibilities for the survival of the family world, in a non-traditional culture.

More and more a kind of phenomenon of a general discomfort that crosses the entire today's society is being present and no doubt that the family feels these contradictions and this vicious circle, yet new familiar forms are added to the traditional ones that change the borders, but remain the basic relationship among the couple and generations, and therefore can be confirmed that "relationships" are still the leading coir of people (Vergara, 2001).

A good part of health education is taught by the family. But unfortunately, there are gaps and false beliefs inherited from popular culture, which negatively impact health and a lot of work is needed to make young people learn the principles on which to build their physical and mental health.

The studies on family show that it fundamentally influences on how individuals cultivate personal habits of health, personal hygiene, feeding habits, habits of sleeping, behaviors of the body itself, self-curing, organizing time, beliefs about life, health , about learning, about sexuality, about relationships and the attention to yourself. Family influences on the coping

styles, the image of yourself, auto efficiency, self-respect, insistence and communication skills.

A stable family environment, attentive and not exhausting is an important support structure that helps children overcome the stresses of childhood and adolescence and to resist unhealthy behaviors like smoking, eating unhealthy food and risky sexual behavior. Family should be seen as one of the main engines in the construction of the reality of each individual. Its strong influence explains how individuals belonging to the same culture can present many changes, attributed to learning and expectations of the respective families (Zucconi & Howell, 2003).

Family is the microcosm of the individual and it should create him the external macrocosm. Family is the source of information and the model for a broader structure. But today the family has lost its function as a basic connector with the outside world. There are created deficiency of affective-individual type due to lack of time and not for a kind of personal identification.

Family, as the first important connector with society, well positioned, promotes the growth and the development of generations. It has an inheritance of the relationships inside and mainly emphasizes the quality of interpersonal relations and transmission of cultural values. Its educational role should be concretized in activities that promote the integrity of the person, not only the psychophysical growth, but also the processes of socialization and the achievement of values through a complex chain of collaboration that includes school and society. This difficult task is complicated by many factors that make the job of parents a path with

obstacles, in search of an educational project that is in a constant conflict with the lack of time of the mother and father, with the need to come through economic and job duties that nowadays are increasing. Cognitive and affective abilities of children learning process should be developed in families where parent-child relationships are good, with the objective to build a balanced personality and able to face the challenges of growth and life itself. Cognitive processes, perceptual processes of learning contribute to define the type of particular socio-emotional response expressed in a particular situation in the way that this response will be transformed into behavior. The quality of emotional and affective relationship to the child sets the sense of connections that he has with the environment. The level of individual biological vulnerability is defined only due to the balance between the environmental stresses and the ability events that everyone faces. If we see the development from a preventive approach, it is essential an orientation that identifies the factors that influence on child skills to organize experiences and therefore its level to be adapted. It is to be formulated that make a connection between the recognition of different disciplines inside a theoretical tableau to be able to explain how the individual and the context act together to produce functional models adaptive or not adaptive and to realize that this function plays an important role in the later development. Researches in the development field have demonstrated that adaptation in society depends on the relations established during life. Consequently, development tasks are not limited only to children but also to a mutual relationship of children with special features and context, which owns the necessary stabilization experience, to achieve increasingly higher levels of

adaptive processes in the society. This interpersonal context is primarily represented by the family. A child cannot survive or develop without parental care. The parent is the main agent for the regulation of child development and behavior, on the other side the parent behavior itself is guided by other regulatory contexts (cultural, social, environmental, etc.) (Vergara, 2001).

Childhood, being a period in which the physical, emotional and cognitive development is still in progress, in itself it represents a disadvantage condition compared to survival opportunities, so as to stimulate the care of the adults. It can be said that the proper care fulfills the physical and emotional needs of the child. Bowlby states that the impact of childhood experiences within attachment relationships form the basis for an "internal operational model ', which affects interpersonal relationships in the future (1983).

Attachment seems to be the destined dimension that regulates and organizes the totality of psychological development and relations as well as other matters such as learning, competition, care, cooperation, etc. This happens because the development of these skills is strongly related to self-image, to self confidence in their own skills and to the expectation for getting the support and the protection in cases of disasters. Research on attachment have shown that the emotional readiness of a person who cares for a child, is regarded as an empathy to understand and to fulfill their needs, it is very important for the creation of the "safe base" which facilitates exploration and learning resulting in autonomy promotion. A child who has developed a secure attachment requires the support of people with whom he is attached and explores the environment by adding external stimuli to the received

emotional information, sharing with attached persons the necessary regulatory processes to adapt to the environment. Besides the main care duties, which are essential to child survival, it is important the quality of the relationship less related to physiological needs but deeply recognized as extremely important for development. In particular, is mentioned the empathic reaction of the person who cares for the child, and to understood the ability for affective regulation and for sharing emotions, important for future social development. Preschool age children with secure attachment are attentive to the games and perform a large number of games, abilities that are necessary for the introduction of the child in primary school. In fact, the primary school experience strengthens the interaction patterns of children with parents reflected in the quality of their game, in communication skills, in dealing with the conflict, frustration and relationship with the teacher-educator. According to attachment models developed in early childhood, the confident 6-year-olds show a high quality game, appear more competent in dealing with conflicts and appear to be possessed with skills and positive purposes in relation to the perception of society. This affective "harmony" will enable them to cope successfully with social, cognitive and affective tasks caused by the beginning of primary school. With the introduction in elementary school, relationships with adults are mainly characterized by teaching-learning interactions including the game. The emotional priority of attachment relationship is the basis which will expand the social network bringing opportunities for changing and confrontation. A child must learn to bind behaviors and relationships of the current situation with the previous ones for its coherent self-construction by combining these situations in order

to obtain new adaptive (suitable) conclusions. Safely attached children seem to have an easy access to memory and can add cognitive and affective information about themselves and others.

Parents who have been able to support and approve the perceptions of their children, helping children to join their experiences and to generalize, to tolerate and to teach them how to tolerate negative information, to facilitate the children's perception for themselves and the others and to use different information for achieving balanced conclusions. The support provided by parents at this age is important to learn the skills of correcting distortions and to select new accurate models for themselves and others. The confidence that parents show to the child and his skills help him cope with the school environment with all its requirements. It helps him to feel involved in a wider social network, favoring the necessary commitment of energy in learning. In this age, the social growth is related with the enhancing relationships with peers. The role of parents is always very important, it can be a great help for children, in the ease of understanding how to recognize their emotions and how to control them, for being more sensitive and for controlling feelings in their relations. The creation of a healthy relationship with peers facilitates the gradual process of separation from parents.

It is evident that since the early stages of the development, cognitive competencies cannot be separated from the quality of emotional experience. Goleman (1996) brought for the first time the concept of 'emotional intelligence' on neurological basis, stating that learning has an emotional background and that the relationship parent-child "engraved the expectations of the child about the relationships with others and create perspectives that

give a meaning, for better or for worse, to his performance in all areas of life".

Prevention projects, oriented by the well-being of children, begin in childhood and perhaps in infancy, because society provides integral services to the proper functioning of parents through assistance programs, health and medical treatment needed for mother and father. In fact, life with children is a continued confrontation of relationships and parents should perform a variety of functions, starting from the care in the first years of a child's life with the hunger, the cries, the caresses, the fear of abandonment, to facing the will of contradiction expressed by aggression and anger, from this child, who passes from a stable phase to the adolescence although this transition is not always easy. In adolescence, the problems are experienced differently according to the type of relationship with the environment, family and peer group; problems with socialization and education are closely related to the context and to the surrounding environment, in relation to the deficiencies and the resources that are provided by the physical environment and human habitat. Reaching the so-called "maturity" must happen through an individual coping style, a lifestyle and a suitable thinking to cope stress, which is present in reality. A fundamental task for the adolescent is "the renewal of behavior, relationships, models, reference groups through uninterrupted experimental work." Teenagers today do not seem to "design" the future. They see it as an anxiety to enter in the adult world. Undoubtedly, an important role is played by the social context which brings an extension of education years and difficulties in finding a job. So, the family remains a

safe place, and at the same time "in our socio-cultural context is becoming more difficult to be introduced to adult life" (Baldascini, 1995).

During adolescence occur transformations of self-representation, accompanied by the new identification (friend, peer group ...) even changing the relationship with parents, passing on a cooperative interaction. All studies confirm the fact that there is a continuum of attachment from childhood to adolescence, so if parents continue to provide affective support during adolescence, this allows the teenager to believe in the help of the parents. Moreover the teenager also needs the social context in his way of developing and exchanging experiences, to help him confront but also contradict. Family and relationships with a group of peers, whether functional, represent support sources and provide models for coping with critical events, whether traumatic (divorce of parents, illness, etc.) or less stressful events (difficulty in school or sentimental relationships, etc.). An efficient educational relationship, by important adults, characterized by the sensitivity and the availability to listen and to communicate, the presence of affective and friendly relations, facilitate the construction of Coping in adolescence, enabling a more objective and flexible evaluation of stress in different situations (Vergara, 2001).

Lazarus (1991), underlines that the first evaluation of stressful events, followed by confusing reactions and from impulsive actions with the tendency of avoidance. Only after a second evaluation, teenagers are able to analyze the available resources, for organizing the strategies to overcome obstacles, not only defensive.

From an analysis done by Fryndenberg and Lewis (1993) it is said that male teenagers use most often the strategy of controlling the situation, through action, while female adolescents use the social support strategies, of pulling back or avoiding. This difference, although general, refers to the role that society assigns to these two sexes and the way of care and education of parents about gender since childhood, referring to cultural stereotypes. There are verified some psychological disconnections in teenagers in relation to environment and action which can produce a negative behavior for their well-being, such as the use of substances and drugs taken to relieve the feeling of inadequacy, of being different and loss of projection. In fact the highest probability to take this negative route is closely associated with a locus of external control and a low estimate for themselves, and furthermore the behavior problem is produced when parental control and their support is not enough, when the peer group is not compatible with the expectations and the rules of society (Vergara, 2001).

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Dr. Çlirim TOCI
Extremism vs. Terroris: are they interelated?

Abstract

Extremism and terrorism are two broad and abstract terms. They are considered dangerous, confused and major threats to societies and illegal under judiciary systems. These subjects are not abstract problems happening elsewhere. The spread of ideological radicalization risk the stability and harmony among community members in democratic societies. Different pathways and mechanisms of extremism and terrorism operate in diverse circumstances and behave differently. These subjects are perceived differently for different people under diverse conditions. Consequently, this paper explores the problems identifying extremism and terrorism, and how these two terms are interrelated. Who can be an extremist and a terrorist and how do they differ? An Extremist represents radical views or attitudes with religious or ethnic backgrounds, while a terrorist uses violent means to achieve religious, political and ideological aims. In both cases, culture influences the development of individual characters with minor indications or influence in societies. In this case, the study goes on to review several potential movement theories. Finally, it describes some possible frameworks of understanding how the current security environment and behavior of our societies have facilitated the extremist and terrorist movements.

Keywords*: Extremism, terrorism, differences, similarities, theories, culture.*

Introduction

Extremism and terrorism are two broad and abstract terms mostly discussed after the post-Cold area of international relations in democratic societies. Both terms have the new impetus over political studies and social sciences. Since the collapse of the eastern bloc, democratic societies are discussing even more and dealing with new extremist and terrorist issues. At the glance, there are many other '-isms' studied today such as (terrorism, imperialism, racism, anti-Semitism, fascism, communism, Islamism, radicalism, secularism and more). However, the paper will focus on two main terms, extremism and terrorism. Are these two terms interrelated? Of course they are different and they may not have many similarities.

On the Western side, these two terms have caused many uncertainties and they have threatened the existence of democratic institutions and values of western civilization. Furthermore, Western European countries do have a considerable number of Muslim populations. For instance, according to Pew Research, the Muslims in 2010 in France were 7.5 %, UK 4.8%, Germany 5.8% and USA 0.9%.[8] After Second World War, millions of Muslim's from the Middle East, Turkey, the Maghreb and South Asia had emigrated to Western democracies, attracted by the promise of political freedom and economic welfare or pushed out of their countries by authoritarian regimes and sectarian pressures.[9] Immigrants leaving the Arab or Muslim countries

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[8]http://www.pewforum.org/2015/04/02/religious-projection-table/2010/percent/all/, accessed on 27 March 2017.

[9]Olivier Roy, *Secularism Confronts Islam* (New York: Columbia University Press, 2007), pp.41-42.

faced westerner values and customs, which for some were acceptable and others refused to make these trends part of their daily life. These generations of immigrants, which arrived in 1950s, were generally conservative and moderators. Some of them benefited economically and intellectually. Later, in 1980s and 1990s second generation arrived in the West as students to gain higher education. Later some of them remained and integrated in the societies, while few of them returned to their country of origin. Although, most of them turned to non-tradition Muslim and become radicalized in their political outlook. The facts that several extremists were part of 'non-violent extremist' organizations like the Muslim Brotherhood (MB), TablighiJamaat (TJ) or Hizbu-ut-Tahrir (HuT), lends credence to the fact that such organizations can serve as stepping stones to terrorism.[10]These 'non-violent extremist' could become an important issue to the security of the Western countries (including countries of origin).Some of these 'non-violent extremists' were looking for adventure in defence of Muslim brothers in Iraq, Afghanistan, and Syria.

The September 11th , 2001 and the intervention of the coalition of willing lead by US, raised the internal filling of extremist to react against any international forces or coalition not only in the area of operation but also in the countries of origin. Different researches and analysists tried to understand and explain the reason and answering questions 'why' and 'what' are the reasons that these particular individuals working and leaving in the

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[10] Jamie Bartlett, Jonathan Birdwell and Michael King, *the Edge of Violence* (London: DEMOS, 2010), pp.105-114.

west, like to attach or become radicalized because of the extremist views. These views were interpreted differently. Some preachers were strongly focused on the idea that the westerners are annoying willing to eliminate or replace their values with the westerner ones. However,in reality this would not happen. The democratic institutions are biased on human rights and rule of law. Today, we are all experiencing and looking to benefit from democratic systems. This is one system, which survived after 1990s and it is continuing to produce good incomes for democratic societies. This is not an obstacle. This is a possibility that we would like to explore and benefit. Some countries in North Africa, Middle East and South of Asia have implemented democratic values of the West. They have welcomed investments and trade with consolidated democracies. Societies from both sides do benefit from well-being and exchanging of views, experiences, knowledge's and values. These helps to bring societies closer together and reduce barriers and misunderstandings. Furthermore, this would help young generation to understand each other, except, and respect differences. Because of this, the essay will focus on extremism and terrorism. What are their connections and differences? What are the cultural indications? What theories do support the developments of these two terms?

Extremism: What does it means?

Today, several countries in Europe are threatened from extremist movements. For instance, the United Kingdom is threatened from dissident republicans in Northern Ireland, Greece from the far-left movement known as the Revolutionary Organization '17 November'. Italy was also threatened

in the past by the movement of Brigada Rosa (Red Brigades). Germany was long threatened by extremist of the Red Army Faction and movements of right-wing extremist know as Nazi-followers and so on. While other '-isms' (terrorism, imperialism, racism, anti-semitism, fascism, communism, and more) have semantic core which at least in part explains the use of a concept, extremism has no such kernel which could offer guidance as to its meaning.[11] Dominic Casciani, from the UK government point of view, describes extremism as 'vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs'.[12]On the other hand, Peter Coleman and Andrea Bartoli describe extremis as '[…] activities (beliefs, attitudes, feelings, actions, strategies) of a character far removed from the ordinary.[13]

However, this paper should identify, describe and answer the question: what does extremism mean? Extremism is a rational concept[14]. Something that is

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[11]Alex P.Schmid, *Violent and Non-Violent Extremism: Two Sides of the Same Coin*, (ICCT – International Centre for Counter-Terrorism – The Hague Research Paper 2014), pp.11.

[12]http://www.bbc.com/news/uk-27777892, 'Dominic Casciani:*How do you define Islamist extremism*? 2014, accessed on 28 March 2017.

[13] Peter T. Coleman and Andrea Bartoli, *Addressing Extremism, White Paper*. New York: The International Centre for Cooperataion and Resolution, Colombia University, p.1: http://www.tc. Columbia.edu/i/a/document/9386_WhitePaper_2_Extremism_030809.pdf; accessed 30 March 2017.

[14]FloriesVermeulen and Franck Bovenkerk, *Engaging with Violent Islamic Extremism* (2012), p.48.

(more) 'ordinary', 'centric', 'mainstream' or 'normal' when compared with (extreme) political fringe.[15] These groups are labeled as '*extremist*' because they are tended to follow a very conservative religion interpretation of the faith. While the other groups labeled '*ordinary*' are more tended to follow ethnic and political matters. For instance, the extremist movements will be viewed by some as just and moral (such as pro-social 'freedom fighting'), and by the others as unjust and immoral (antisocial 'terrorism') depending on the observer's values, politics, moral scope, and the nature of their relationships with the actor.[16]In addition, the Serbian authorities identified the Kosova Liberation Army (KLA) as an extremist and violent organization. However, on the eyes of Albanian population in Kosova, the KLA was seen as freedom fighting organization, which was looking to bring peace and prosperity for Kosova. The leadership, western factors and values, crises, international opinion and historical background have shaped the behavior of the organization.

To this extend, Coleman and Bartoli identified that power matters when defining extremism.[17]When a conflict acquires, we can categorize the group tendency and behavior, which marginalizes their status quo. For instance,

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[15] Peter T. Coleman and Andrea Bartoli, *Addressing Extremism, White Paper*. New York: The International Centre for Cooperataion and Resolution, Colombia University, p.1: http://www.tc. Columbia.edu/i/a/document/9386_WhitePaper_2_Extremism_030809.pdf; accessed 30 March 2017.

[16] Ibid

[17] Ibid

football hooligans are easily identified and categorized as extremist through analysis of their tendency and behavior against the others. Nevertheless, sometimes these groups employ extreme activities'. They do use violent means, which matter the security of ordinary individuals.

Groups or individuals often employ violent means. These means are used to achieve ethnic, religious or even political aims. For instance, IRA (Ireland Republican Army), ETA in Spain or Islamic State employ violent and non-violent means (from infrastructure, government institutions, military installations, hospitals, schools etc.). These groups are ready to employ direct, episodic forms of violent such as suicide and roadside bombing, assassinations, the use of brutality among civilians (i.e. Boka Haram in Nigeria and Al shabab in Somalia, Hamas in Palestine and Al Qaida in the Islamic Maghreb). Moreover, Schmid explains that the religious extremist differ not only from radicals but, in some ways, also from more secular (e.g. right wing) extremist.[18] These radicalism behavior leads to violence and extremist actions. The scholars in the west refer mostly to these actions as terrorist acts.

Terrorism: How is it described?

Nowadays terrorism has become part of our daily life. It is not a new phenomenon. The events happened in 1980s bombing U.S. Embassies in Kenya and Mozambique, September 11, New York, 2004 Madrid train

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[18]Alex P.Schmid, *Violent and Non-Violent Extremism: Two Sides of the Same Coin*, (ICCT – International Centre for Counter-Terrorism – The Hague Research Paper 2014), pp.12.

bombing, the London transport bombing in 2005, terrorist attack in Paris 2015 and 2016, terrorist acts in London and Stockholm2017 have focus the attention in this events and organizations/individuals sponsoring this acts. In this case, it is very important to have a clear understanding what terrorism mean – why it is happening and who support this very extremist movements against others.

Everybody may have a clear idea what terrorism is, it is useful to have a clear definition of what terrorism is considered. It has frequently been stated that: "One person`s freedom fighter is another person's terrorist".[19]Basically, it is important to have an official definition of terrorism. Nations or individuals using violent means may be accused for terrorist activities. On the other hand, these individuals or nations may be named as freedom fighters.

The United States have declared a new war against "terrorism" but no one is sure what terrorism is. That includes the U.S. government. "No one definition of terrorism has gained universal acceptance," the State Department said in a report on world terrorism in 2000.[20] Terrorism obviously includes many – violent, noncombatant targets, intention of spreading fear and uncertainty for political goals. Several U.S. governmental agencies look to different definition. State department has mentioned that only sub-national groups, not state themselves can commit acts of terrorism. While FBI looks to the Code of Federal Regulations definition: "The unlawful use of forces and violence persons or property to intimidate or

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[19]James Lutz & Brenda Lutz, Terrorism the Basics, 2011 pp.11.

[20]http://abcnews.go.com/US/story?id=92340&page=1, accessed on 31 March 2017.

coerce a government, the civilian population, or any segment thereof, in furtherance of political or social objectives."[21]

On the other hand, there are many definitions used to identify certain groups. These are based on their actions and how state and individuals perceive these activities. If they are committed to violent activities, immediately the perception is very negative. There are many basic components to classify particular groups based on their activities and aims. Here is a definition, which presents and combines all basic components that a terrorist group is having.

The work 'terrorism', like many abstract political terms, is confusing, dangerous and indispensable.[22]Confusing because you do not have a clear idea or perception over different activities conducted by different people. Something that it is not a terrorist or violent act. However, the others identify it as a terrorist act. These 'disagreements' have caused confusion in concluding on what terrorism mean. Dangerous, because it has become an instrument of propaganda and it has also influence how people are thinking and acting. Indispensable, because it is coursing a real threat to our societies and the existence of our democracies. Nevertheless, there are many definition of terrorism, and some of these have been applied to the activities, which resort to violent and claimed political legitimacy.

"Terrorism involves political aims and motives. It is violent or threatens violence. It is designed to generate fear in a target audience that extends

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[21]Ibid

[22] Adam Roberts, 2005 '*The War on Terror in Historical Perspective*', International Institution for Strategic Studies.

beyond the immediate victims of the violence. The violence is conducted by an identifiable organization. The violence involves a non-state actor or actors as either the perpetrator, the victim of the violence, or both. Finally, the acts of violence are designed to create power in situations in which power previously had been lacking (i.e. the violence attempts to enhance the power base of the organization undertaking the actions.)"[23]

Are these two terms interrelated?

There are not too many of overlap between extremism and terrorism. However, in general it refers to a process in which individuals are introduced to extreme views and overtly to ideological messages, sometimes in connection with a particular interpretation of a religion that encourages extreme behavior in defending or advancing one's views.[24]These movements are mainly driven by social, economic and political inequalities and oppressions. Discriminations lead to extremist movements against their governments or societies. However, there is some overlap when individuals start using violence and engaging in unlawful activities to attack their societies, then we talk about terrorism. Ideology, religion and psychology of terrorism exams the relation between extremism and terrorism. Both use ideology, religion and social extremism to achieve their political agenda. Since the past, the terrorism has been associated with extremism because they have involved the direct targeting of noncombatants and civilian institutions. The attacks in Spain (2004), Russian (2004), the United

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[23]James Lutz & Brenda Lutz, Terrorism the Basics, 2011 pp.12.

[24] Mustafa AYDIN, 2015 '*The connation between radicalism, extremism and terrorism*'.

Kingdom (2005), Iraq (2013), Nigeria (2014), Turkey (2015), France (2015), and (2016), the United Kingdom and Stockholm (2017) shows that terrorist do attack mostly noncombatants and civilian institutions. Individuals/Terrorist may see terrorism as the only way to achieve their political goals by killing innocent civilians. This may happen because of the extremist views and the influence of ideology. Nowadays, internet has gain importance. It has influence all over the word. For instance, ISIL (Islamic State of Iraq and Levant) has recruited 20.000 fighters all over the world. When, 5000 foreign fighters are from Europe. Nowadays, internet has a powerful influence and it can reach everyone. Today, there are no barriers and radical, extremist ideologies can easily penetrate to the minds of our citizens.

Is an extremist a terrorist?

Not all extremists are terrorists. On daily basis, we have witness's attacks across the globe, which have devastated human and material costs. In recent years, the analysis of country-level terrorism data has increased dramatically along with the increasing availability of worldwide terrorism (LaFree, 2012). Several researches have linked terrorism to the macro economic and political context of countries. (Dugan, LaFree, &Piquero 2005; Enders & Sandler, 2006; Fahey, LaFree, Dugan, &Piquero, in press; Greenbaum, Dugan, &LaFree 2007; LaFree, et al., 2007; LaFree, Dugan, &Korte, 2009; Piazza 2008; Tikusis 2009). For instance, the Irish Republican Army (IRA) in Northern Ireland is seeking to create a republic, the end of British rule and the reunification of Ireland. The IRA, in a 'war' against British ruling for self-determination, has committed acts of terrorism.

It seems, they did not have any other means to convince or oppose the British ruling of the Northern Ireland. Moreover, they are considered "extremist" but they have committed acts of terrorism. In these cases, they have killed not only members of the British security forces but also innocents and non-combatants.

On the other hand, a terrorist is a person who '*terrorises or threatens*' people to gain political and religion advantages. For instance, the Islamic State of Iraq and Levant has threatened the Iraqi and Syrian societies in order to establish an Islamic caliphate and extend its influence beyond border of these two countries. While, extremist is a person who holds extremist views about anything related to political or religious issues. For instance, several political movements in Western Europe have presented and manifested extremist view within their society. The Geert Wilders' Freedom Party in the Netherlands; (2) the True Finns Party in Finland; (3) Vlaams Belang in Belgium; (4) Golden Dawn in Greece; (5) Ataka in Bulgaria; (6) Freedom Party in Austria; (7) Jobbik in Hungary; (8) Front National in France; (9) UKIP in the United Kingdom; (10) the Northern League and Five Star Movement in Italy all won between 10% and 25% of the vote in various elections, making them credible political forces.[25]

However, let continue with our discussion and identify, if there is a difference between an extremist and a terrorist. An extremist is a person who thinks in a very radical and extremist way. His thinking may have positive

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[25] EU Report (2013), 'Extremist developments within European Union'.

and negative consequences. On the positive side, he/she can draw his/her attention to public societies to make them aware about opposition side, who i.e. is threatening their existence. On the negative side, an extremist may be a person using violent means such as (bombing civilians, kidnappings, killing non-combatants etc.)

Culture indications

Culture is a way in which we view the world. These views are understood throughout a culture. Individuals and societies are influenced by culture differences. It is a 'known' or shared meaning that is developed through interaction and communication.[26]In our daily life we live, interact and work with different individuals. We always do use individual and societal culture to interact and understand the environment. There are multiple aspects when culture can influence for good or even for bad. The culture aspects can examine the way in which extremist and terrorist are behaving. One of the first prerequisite for terrorism is collectivism, that is, prioritizing the group over the individual.[27]

Culture is an element of identification. There are many ways to identify culture through national, group or community and family culture. Fist, the national culture is established throughout the generation and consolidation

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[26] Greenfield, p.m. (200). Three approaches to the psychology of culture: Where do they come from? Where can they go? Asian Journal of Social Psychology, 223-240.

[27] Jerrold M. Post, "*When Hatred is Bred in the Bone: Pscho-Cultural Foundations of Contemporary Terrorism*," Political Psychology 26 (2005), pp.615-636.

through the implementation of constitutional and judiciary system without forgetting the role of education structure. Second, the culture of groups or communities begins to segment. The segmentation is influenced by the environment, religion, mentality, way of thinking and communicating. Third, the head of the tradition family establish the family culture. Usually, the father or husband is the head of the family. His influence shows how culture is developed and perceived by family member. The culture elements start to be very tight and thin. You can see how much can this aspect of culture influence on the development of views. Here is the threshold to get the right ideas or the radicalized one. This is the first step, where we can influence positively or we well experience radical and extremist behaviors. These behaviors will be a source to feed the terrorist movements or acts within the country and around the world.

Terrorism is inspired by many different motives. Students of terrorism classify them into three categories: rational, psychological, and cultural. A terrorist may be shaped by combinations of these.[28]However, culture shape values and motivates people to actions and it has intense effect over behavior. We believe that behavior guide human actions. Even though irrational behavior occurs in our own tradition. In this way, we have to explain and understand these traditions within or outside our society. We have to identify who uses martyrdom or self-destruction behavior.

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[28] U.S. Army, Field Manual 100-20, Stability and Support Operations, Chapter 8: Combatting Terrorism.

Furthermore, culture has a tremendous impact on terrorism. We should treat and deal with societies in general and individuals in particular. In societies, people identify themselves as part of a family, clan, and religion group or event tribes. These individuals are generally influenced by the culture of the group. They may will to sacrifice themselves for the cause of clan or religion group. They are eager to sacrifice their lives for the cause and destroy the lives of others with little or no compassion.

Another issue, which influences the extremist and terrorist behavior, is the concept of social organization. The political structure affects the level of violence within the social structure. Some political systems tolerate the violent but the others do not. The United States, for instance, is one of the most violent societies in the world. Nevertheless, Norway, Sweden, Finland, Denmark and Baltic Countries (Lithuania, Latvia and Estonia) have low tolerance for violent crimes.

Culture influences and determines extremist and terrorists. This lead to violence towards individuals or societies using unlawful activities, including terror. All human beings are sensitive to threats to the values by which they identify themselves. These include culture values, language, religion, way of living and working, governing their territories etc.

Nowadays, religion is related, in most cases, with cultural identification because it is deeply related with individual and societal values. The ISIL threat in Syria and Iraq has put at risk   individual and societal cultures but also it has destroyed the past and the future. Extremism and terrorism in the name of religion are violent and dangerous not only for their societies but they also threaten and put at risk the neighboring countries.

These radical individual views are mostly motivated on religion and culture concerns. Religion and culture goes side by side. Moreover, both support and cover the gaps of each other.

Theory

Terror Management Theory

The aim is to explain theories of terrorism. The reason is to produce intended result identifying terrorism as a destructive pathology used by individuals or group of people against the non-combatants. There is an empirical substantiated existential perspective know as terror management theory (TMT). This theory is used to clarify and understand the metatheoretic account of the distal (i.e., latent, indirect) motivational systems underlying key psychological structures central to the causes and consequences of terrorism.[29]

TMT is an interdisciplinary perspective inspired by the work of Ernest Becker (171, 1973, 1975), which offers a metatheoretical perspectives on human behavior that highlights the motivational significance of our uniquely human awareness of mortality.[30]For some, death means a different thing in comparison with others. It is considered that you die for a cause, which brings you to heaven. For others, the knowledge that we are going to die cerates the potential fear and anxiety. These two groups or approaches are

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[29] Claude H. Miller & Mark J. Landau (2005, '*Communication and Terrorism: A Terror Management Theory Perspective*', Communication Research Reports, Vol. 22, No. 1, February 2005, pp. 79-88.

[30] Becker, E. (1971, 1973, 1975), '*The birth and death of meaning*', '*the denial of death*', '*Escape from evil*', New York Press.

subscribed to a worldwide culture or a local one. The first group is much more related to the local and the second to the worldwide culture. This is an assurance that you meet the cultural standards, which represents some norms (i.e. one is going to heaven and paradise but the others are undistinguishable what will happen after death).

Furthermore, the meaning of faith is driven from culture. This is very important to identify and deal with threats caused by individuals or group of people towards the others (i.e. non-combatants, ordinary civilians etc.) Individuals must believe they have a role and values in order to create a very constructive reality. TMT related to individual role and value provides the basis for self-esteem. This is a psychological mechanism related to individual and collective behavior and culture related to death. Both culture and behavior do help to better manage the potential threats caused by extremism and terrorism so that the death of innocents should be avoided.

The TMT has largely focused on the mortality salience (MS) hypothesis: self-esteem and culture.[31]Many research papers have been focused on death and behavior. These two are open questions about death, fear, anxiety and World Wide and Local Culture. With regard to extremism and terrorism, TMT help us to understand the extremist and terrorist groups, which has caused death and destruction among non-combatants for religion or political beliefs. In addition, culture helps to understand the nature of reality and environment of extremist groups.

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[31] Claude H. Miller & Mark J. Landau (2005, '*Communication and Terrorism: A Terror Management Theory Perspective*', Communication Research Reports, Vol. 22, No. 1, February 2005, pp. 79-88.

Identity Theory

The identity theory is used to recognize all forms of terrorist activities. There are not similar but different involving diver's psychological motives and dynamics. Victoroff has proposed four-fold typology for differentiating terrorist activities: (a) providing financial, material, attitudinal, and social support for, but not participating in terrorist activities; (b) engaging in terrorist activities that place the actor at risk of retaliation, imprisonment, or death, but that do not involve suicidal acts: (c) engaging in suicidal terrorist activities: and (d) adopting a leadership level in terrorist activities that place the actor at risk of imprisonment or death and that involves sending others to their deaths.[32]

Fist, during the last two decades, we have seen and experienced many examples providing financial, material and social support to extremists and terrorists. Individuals and state actors provide financial and material support i.e. Islamic Revolution Guards Corps in Iran has been accused for sponsoring and training Hezbollah in Lebanon. In addition, the Kaddafi Regime in Libya has been accused for supporting extremists and terrorists such as the Popular Front for the Liberation of Palestine and Kurdistan's Workers Party etc.

Second, individuals involved in terrorist acts that could result in the death of others, for instance, by detonating car or roadside bombs and using or delivering comical agents do not risk their lives. They use terrorist acts to cause the death of other people and promote the welfare of the group. For

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[32] Jeff Victoroff, "*The Mind of the Terrorist: A Review and Critique of Psychological Approach*," Journal of Conflict Resolution 49 (2005), pp. 3-42.

instance, the Taliban's in Afghanistan and Islamic State in Syria and Iraq do support and promote values and capacities of their clan or group.

Third, engaging in suicidal terrorist attacks requires individual belief and culture. Both are placed on martyrdom for the sake of the cause. Individuals influenced by collectivism are more disposed to terrorism than others who are influenced by individual culture. Terrorism requires having people divided into two categories: those whose interests are to be advanced through terrorist activities ("us") and those against whom the terrorist activities are to be directed ("them").[33]

Fourth, the leaders in terrorist organizations are grouped in two. Leaders dealing with top echelon of hierarchy within a movement and those making the day-to-day tactical discussions. Individual and collective culture of society influence on the leadership behavior. Mostly, they do shape the environment and influence on the individual culture. However, they do benefit a sense of autonomy in decision making within the movement. It has been noted that leaders within terrorist organizations often come from middle-class or wealthy background.[34]

Conclusions

This paper sought to offer different insights into why individuals choose to engage in acts of extremism and terrorism. During analysis, we explained who is a terrorist and extremist. These two terms may not look the

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[33] Seth J.SCHWARTZ, Curtis S. Dunkel& Alan S. Waterman (2009), "Terrorism: An Identity Theory Perspective", Studies in Conflict &Tetrorism, 32: 537-559,

[34]Fair and Shepherd (2009), "Who Supports Terrorism?" pp.51-74; Post, "The New Face of Terrorism," pp.451-465.

same but they are interrelated and overlapping each other. Academic approach views individual involvements in extremism and terrorism starting with an assumption that extremists and terrorist are not different from 'regular' people. They do belong to their societies and benefit from them.

In addition, culture and religion influence on the behavior of individuals who commit to extremist or terrorists acts. In developing countries, particularly in rural areas, when education and economic developments are limited, elements of extremism and terrorism are more obvious. Here collectivism is much more present then individualism. This phenomenon is present in underdeveloped areas. Individuals act based on collectivism. For them, something that does not fit with their society or clan, would be avoided or eliminated. These so called 'phenomenon' should be removed before threatening the existence of their way of living.

To further the conclusions, terror management theory and communication can illuminate and examine the dimensions of extremism and terrorism. Clearly, there is much empirical work to be done. These two theories are particularly integrated within political and social domain. In this view, charismatic leaders should orientate and manage particular stations dealing with death and protection of ordinary civilians. Additionally, TMT should lighten more what reaction should be taken towards extremism and terrorism. Analysis of worldwide behavior, culture, religion, role of media, and spread of information should help societies in the west to understand and deal with security matters threatened from extremist and terrorist activities.

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Prof. Asocc. Dr. Rahim Ombashi
Satirical poem reading for semantical, language, stylist, artistic and letter values

Abstract

Recently, as a result of professional research, it was discovered in the State Archives in Tirana, another satirical poem of the creator of this city, Hafiz Ibrahim Dalliu. The prominent poet of the 1930s is being offered to contemporary readers, thanks to the interest of the researcher Genti Kruja, because communication with the author had been, for reasons beyond the borders, after the end of World War II. The poem written in 1922 (?) Is titled A dream of mine. The satirical poem of Hafiz Ibrahim Dalliu (1878-1952) has a total of 681 verses, written in one column, with triple but inseparable verses. Triple verse is inseparable from one colon, with a string of dotted lines, with rhymed AA for the two beginning strings, while the third verse B, which is tetrocrosis, reinserts with the third row B of the following and then the following.

The typing is done in 16 sheets with the letter "e" instead of letter "ë", but especially the gaps in the placement of the punctuation marks and the poor quality of typing presents difficulties in reading the original, but not in the evaluation of the work. The object of the philological method will be the discovery of linguistic values that realize contextual and local communication and as a real documentation of linguistic extremism that originated those times, but with consequences for the future not only of art but also of social peace.

Key words: *semantics, stylistics, environmental language, gnomics, comic discourse*

Poemë satirike që lexohet për vlerat semantike, gjuhësore e stilistike, artistike e letrare

Abstrakt

Kohët e fundit, si pasojë e hulumtimit profesional, u zbulua në Arkivin e Shtetit në Tiranë një poemë tjetër satirike e krijuesit tiranas Hafiz Ibrahim Dalliu. Poeti i shquar i viteve '30, po i ofrohet lexuesit bashkëkohor, falë interesimit të studiuesit Genti Kruja, sepse komunikimi me autorin kishte mehur, për arsye jashtëletrare, pas përfundimit të Luftës II Botërore. Poema e shkruar në vitin 1922 (?) titullohet Nji andërr e ime. Poema satirike e Hafiz Ibrahim Dalliut (1878-1952) ka gjithsej 681 vargje, të shkruara njëshkolonë, me strofa treshe por të pandara. Tercina është e pandarë nga njëshkolona, me varg dhjetërrokësh, me rimë të përputhur AA për dy vargjet e fillimit, kurse vargu i tretë B, që është tetërrokësh, rimon me vargun e tretë B të tercinës që vjen pas e kështu në vijim. Daktilografimi është realizuar në 16 fletë me shkronjën "e" në vend të shkronjës "ë", por sidomos mangësitë në vendosjen e shenjave të pikësimit si dhe cilësia e dobët e daktilografimit paraqet vështirësi në leximin e origjinalit, por jo në vlerësimin e veprës. Objekt i metodës filologjike do të jetë zbulimi i vlerave gjuhësore që realizojnë komunikimin kontekstual dhe lokal dhe si dokumentim real i

ekstremizmit gjuhësor, që zuri fill ato kohë, por me pasoja për të ardhmen jo vetëm të artit, por edhe të paqes sociale.

Fjalët kyç: *semantika, stilistika, gjuha e mjedisit, gnomika, diskursi komik*

Hyrje

Shqipërinë e bënë entitet letrat, por menjëherë pas rikrijimit fizik të shtetit të lashtë shqiptar, u dukën zbrazëtitë humane dhe veçmas ato profesionale të banorëve të tij. Më e dukshme ishte kjo në administratën shtetërore. Sa herë i kthehesh kësaj periudhe kohore, të dalin para sysh figurat e shquara kombëtare që guxuan dhe *tërtherën* (fjalë e krijuar nga Naum Veqilharxhi për të zëvendësuar huazimin *sakrificë*, R. O) veten për të vënë themelet e shtetit. Një pjesë e madhe e tyre u kthyen nga e sëmura e Bosforit, si u metaforizua Perandoria Osmane në etapën e fundit të saj, ndaj më tej të shkon në mendje edhe se cilat ishin profesionet e shtetarëve nistorë, cilësia e arsimimit të tyre. Të mësuar të drejtoheshin nga të tjerë për periudha kohe të gjata, administrata shqiptare u vu në sprova të shumta. Idealistët e ardhur nga jashtë atdheut, që iu shtuan nëpunësve vendas për të kthyer ëndrrën në realitet, filluan të shfaqnin zhgënjimet e para. Shoqëria shqiptare, sidomos shtresa e ulët edhe ajo e mesme, prirej nga interesa kryesisht materiale, duke dëshmuar mungesën e një formimi të mirëfilltë dhe të plotë intelektual, profesional dhe etik. Interesi material, paraja ishte kthyer jo vetëm në mjet për të jetuar, por në synim, duke lënë në hije tiparet e tjera të nevojshme, pa të cilat nuk mund të mbahej shteti dhe jo më të rritej cilësisht. Kur kthehet në mani, ky mjet shkëmbimi i nevojshëm shvlerësohet, sepse nuk i shërben zhvillimit dhe përparimit. E kthyer në fjalë kyç në ligjërimin e kohës, sipas Lumo Skendos, ajo kishte zënë vendin e kryefjalës:

"P.S. Fjala më e përdorur shumë në gjuhët tënë është *para*.

Cilësit e inteligjencëse, të karakterit, zotësinë, diturinë, s'e zënë ngoje.

Do të them se, mbase i vetëmi vënt në botë ku paraja s'bën para, është Shqipërija."

Mungesa e motivimit dhe mosvendosja e rregullave të tregut të lirë, shto mungesën e rendit dhe të qetësisë si dhe të një tradite pluraliste, jo vetëm që nuk po ndihte në zgjidhjen e problemeve, përkundrazi.

Kleriku dhe krijuesi

Vepra e parë e botuar nga ky autor titullohet *Grenxat e kuqe të Tiranës*, poemë satirike në vargje, 1915, për të vijuar një heshtje disavjeçare, që domosdoshmërisht ka lidhje me luftërat ballkanike, që përfshinë keqaz Shqipërinë. Luftën I Botërore dhe pasojat e tyre që bënë shesh lufte Shqipërinë dhe veçmas Tiranën, ku jetonte, punonte dhe krijonte autori. Kongresi i Lushnjës, 1920, duket filloi zgjidhjen institucionale të problemeve të rënda. Nis krijimi i shtetit modern shqiptar, që duhej t'i shërbente shqiptarit, i cili në kushtet e reja rrekej të krijonte ndërgjegjen kombëtare. I bindur se edukimi fetar i shërbente edhe forcimit të identitetit kombëtar, H. Ibrahim Dalliu u kthehet botimeve të shumta me këtë tematikë që e njihte me themel, sepse e kishte studiuar në universitetin e Stambollit. Emri i tij shfaqet në kapakët e librave botuar në vitin 1921: *Texhvidi* (Rregullat e leximit të Kuranit), *Ilmihali* (Mësime të Fesë Islame), *Dhanti e Ramazanit*, vepër që u ribotua dhe *Ajka e kuptimeve të Kur'ani Qerimit* (u botuan vetëm 7 xhuze, duke pritur botimin e veprës së plotë). Faktet flasin

që ai vijon të punojë e krijojë intensivisht në të dyja lëmitë, ku kishte mundësi më të dukshme.

Në vitin 1922 i kthehet përsëri krijimtarisë artistike të mirëfilltë, duke i dhënë publikut poemën satirike *Dokrrat e Hinit*. Dëmtimin e identitetit kombëtar ai e shihte edhe në përdorimin vend e pavend të huazimeve gjuhësore dhe për këtë ai qesëndiste njerëzit e kafeneve, që sa vinin e shtoheshin në kryeqytetin e saposhpallur, në Tiranë. Diku aty qesëndisja kalon në ironi e deri në satirë, sepse autori zbulon cektësinë në formimin kombëtar të bashkatdhetarit të vet, që synon ta kthejë në qytetar aktiv.

Koha nuk priste, prandaj bashkë me krijimet artistike që ftonin lexuesit t'u jepnin jetë, ka veprimtari të pasur në publicistikë, që e boton si libër më vete: *Publicistikë në gazetën* "Dajti", 1924. Periudha kohore vijon të mbajë lidhje të fuqishme me letrat, aq sa jo në pak raste stilet funksionale të letërsisë publicistike me ato të letërsisë dhe atë fetar dëshmohen të përqasura krejt. Pasqyrimi sa më konkret i realitetit, si parim i publicistikës, spërkat edhe letërsinë artistike, që në themel ka krijimin e një bote të mundshme si zbulim. Nevoja për të komunikuar mes vetes, e nisuar gjatë Rilindjes Kombëtare, kur rallë mbeti veprimtar që nuk shkrojti, vijonte të ishte e fuqishme edhe pas shpalljes së pavarësisë. Njëherazi, nevoja për shtimin e forcimin e identitetit kombëtar, të forcimit të sedrës kombëtare që po kalonte natyrshëm gjatë kësaj periudhe në ndërgjegje kombëtare, i dha forcën e duhur të dalë para lexuesit të etur për këtë lloj problematike me botimin *Patriotizma në Tiranë*, 1930. Krijimi nga ky dëshmitar okular, është njëherazi një fakt me vlerë që zgjon ide të fuqishme. Në kontekstin kulturor dhe socio-politik të kohës lexuesi shqiptar kishte në dorë dhe po e shijonte

pamfletin e Hafiz Ali Korçës, Tiranë, 1925, *Bolshevizma a çkatërrimi i njerëzimit.* Me fakte tronditëse Korça analizoi gjëmën që do t'i shkaktonte botës zbatimi në jetën shtetërore dhe atë shoqërore i ideologjisë komuniste, duke e parë të pamundur realizimin e tij në Shqipëri. Bashkë me të lexuesi shqiptar kishte përpara idetë e Branko Merxhanit mbi *neo-shqiptarismën*, të shfaqura qysh në vitin 1929 të gazeta *Demokratia*, që botohej në Gjirokastër. Çami i krishterë, që kishte mërguar në Turqi, ishte shkolluar në një kolegj britanik në Izmir, duke i plotësuar njohuritë me studime të tjera më të plota filozofike në Gjermani apo Austri, dhe kishte rënë në kontakt me mendësinë perëndimore, që i ecte paralel me atë lindore, të cilën ia mëkoi djepi ku u rrit:

> "Qe ndër të rrallët e ditur që u burrërua nëpërmjet mentalitetit të
> botës lindore e u brumos nëpërmjet diturisë dhe përparimit të
> botës perëndimore."

Duke mos mbetur në nivelin e informimit, vëzhgimit, analizës sociologjiko-antropologjike dhe për më tepër në ngujimin e studimeve shkencore që ushqenin përqëndrimin e ndrydhur në mefshtësinë tipografike, Branko Merxhani hodhi në tryezën e diskutimit dhe të analizës dilemën e kohës: *Nga Lindja apo nga Perëndimi*, si një grishje që e shkaktonte çasti historik, pas lëvizjeve revolucionare që shkaktoi Revolucioni i Tetorit në Rusi, jehona e të cilit po ndihej edhe në Shqipërinë pa klasë punëtore, por ku amplifikimi realizohej nga radikalë naivë, me qasje të majta deri bolshevike. Në publicistikën e pragpavarësisë diskursi publicistik filloi të mbarsej me diskursin politik, prirje që do të përcillej edhe në diskursin poetik e atë

artistik në përgjithësi. Karakteristika kryesore e diskursit politik, *alokutivja* si qëllim (të bën të besosh), i shërbeu gjithkujt që merrej me politikë për të bindur masën e banorëve, që përpiqej të kthehej në turmë qytetare. Ka një mjedis ndërmjetës, kur diskursi politik plotësohej me atë patriotik, kur filluan t'i ofrohen lexuesit krijime artistike hibride, që gjithashtu rrekeshin ta bindnin lexuesin. Verbi i tyre artistik i jep hapësirë përdorimit të termave politike, që herë i shërbejnë përmbajtjes e herë funksionit konotativ të fjalëve. Duke e ditur peshën e fjalës, duke e pranuar pushtetin e diskursit politik si aksion politik, me apo pa qëllim, iu la hapësirë që kjo lloj terminologjie të ndihej si e shtëpisë në krijimtarinë e kësaj periudhe kohore. Në dekadat e fundit të letërsisë së Rilindjes Kombëtare, ishte shfaqur edhe publicistika letrare që solli pamfletin qesëndisës, i cili i shtoi diskursit artistik edhe nuancat, që e jepnin jetën nëpërmjet toneve të komikes, të cilat realizoheshin me fjalor nga regjistri i ulët. Doza e kësaj nuance erdhi e u forcua në vitet e para të shtetit të pavarur, që ndikuan për krijimin e frymës së komunikimit social, bashkë me atë kulturor dhe artistik.

Oksidentalizmi që mori përparësi krahasuar me termin Orientalizëm, u bë temë kryesore bisedash në kafe *Kursal, Berlin* apo *Bella Venezia*, po edhe objekt debatesh, opinionesh dhe analizash në gazetat e kohës së artë të kulturës shqiptare, që do të mbyllet me përfundimin e luftës. Duke qenë me këmbë në tokë, Ibrahim Dalliu e titulloi veprën e vet *Patriotizma*, që do të thotë se e vendos në mes dy ekstremeve, që mund të shkaktonin probleme sociale, atëherë kur duhej më tepër se kurrë qetësi e paqe dhe jo vetëm në Tiranë.

Në vitin 1934 H. Ibrahim Dalliu i paraqitet lexuesit me kryeveprën e tij *E lemja dhe jeta e të Madhit Muhamed a.s*., me 6 143 vargje, i bindur se edukimi fetar ndih jo pak në forcimin e ndërgjegjes kombëtare, për të cilën kishte nevojë shoqëria e kohës. Botimi pasohet nga libri *Ç'është Islamizmi*, 1935, një studim i mirëfilltë teorik mbi elementin bazik të kulturës islame, Islami, i plotësuar nga dy të tjerët: Imani (besimi) dhe Ihsani (njerzillëku). Dy vjet më pas, 1937, autori i jep lexuesit një vepër tjetër, që pos vlerës teorike mund të përdoret edhe praktikisht prej besimtarit mysliman, *Libri i së falmes*. Në morinë e botimeve intensive të këtij autori duhet shtuar dhe botimi *Udha Muhamedane e Muhamed Bergjiviut*, përkthim rreth 500 faqesh, që iu dha lexuesit në vitin 1936.

Autoriteti i fituar mes lexuesve të shumtë prej shkrimtarit me autoritet kombëtar i diktoi themeluesit e institucionit kulturor, që u ngjiz fill pas lufte, që ta pranonin si anëtar të Lidhjes së Shkrimtarëve dhe Artistëve të Shqipërisë, anëtarësim që nuk e shpëtoi dot nga kalvari i persekutimeve, që filluan bashkë me anëtarësimin në të.

Poema e pabotuar

Krijimi i panjohur prej lexuesit u hulumtua nga studiuesi dhe botuesi Genti Kruja, i cili vijon të nxjerrë nga harresa e qëllimshme shkrimtarë dhe vepra që duhen lexuar. Materiali i fotokopjuar u përcoll për botim te një revistë, me synimin që të vlerësohet më imtësisht dhe gjerësisht në një punim tjetër më të plotë. Në dosjen e ruajtur në Arkivën e Shtetit ka një gabim qysh në titull, sepse shkruhet: NJI ANDËRR E IMJA (NJI ANDERR E IME, në origjinal). Të larguarit e mjegullës së rënë mbi letërsinë e dënuar me harrim

e zhdukje bëhet pjesë aktive e aktit civilizues të krejt historisëe sonë kombëtare, aq më tepër kur vepra ka për autor një të nëmur edhe politikisht.

Poema satirike e Hafiz Ibrahim Dalliut (1878-1952) ka gjithsej 681 vargje, të shkruara njëshkolonë, me strofa treshe, por të pandara. Tercina është e pandarë nga njëshkolona, me varg dhjetërrokësh, me rimë të përputhur AA për dy vargjet e fillimit, kurse vargu i tretë B, që është tetërrokësh, rimon me vargun e tretë B të tercinës që vjen pas e kështu në vijim. Daktilografimi është realizuar në 16 fletë A4 me shkronjën "e" në vend të shkronjës "ë", por sidomos mangësitë në vendosjen e shenjave të pikësimit si dhe cilësia e dobët e shtypjes paraqet vështirësi në leximin e origjinalit.

Për këtë vepër artistike në vargje, të pabotuar, mësohet nga botimi enciklopedik *100 personalitete shqiptare të kulturës islame, shek. XIX-XX*, botimet KMSH, botim i tretë, Tiranë, 2015 si dhe nga monografia e studiuesit Xhemal Balla: *H. Ibrahim Dalliu, jeta dhe vepra*, Tiranë, 2008. (Balla, 2014) I dënuar institucionalisht me heshtim të dhimbshëm e harrim të qëllimshëm institucional, sepse vitet e mbrame të moshës, pas përfundimit të Luftës II Botërore, Dalliu i shtyu në burg politik, la pas veprën e tij, më së shumi krijime letrare me tharm fetar, që u vunë në shërbim të shkollimit dhe të edukimit me besimin islam shqiptar, studime historike dhe sociologjike si dhe krijimtari e mirëfilltë artistike, kryesisht në vargje.

Poema që botohet për herë të parë te revista *Zani i Naltë*, afrohet në kohë me satirën në vargje *Dokrrat e Hinit,* e botuar në vitin 1922. Koha që nuk po mundtte të sillte heroikën e vet, zvarritej me dukuri të kundërta të saj, deri komike, që i jepnin frymëzim satirës e në jo pak fakte letrare, që afrohen

me ato historike, edhe groteskut. Pasqyra satirike e kohës sociale dhe politike, zbulon ide morale dhe etike. Qeveria e Xhaferr Ypit, si pasardhëse e asaj të Omer Vrionit dhe e pasuar nga qeveria Ahmet Zogolli, që erdhi në fuqi në janar 1922 dhe drejtoi shtetin e brishtë shqiptar deri në 26 dhjetor të atij viti, kishte sjellë në sofrën e historisë partinë e parë politike, Partia Popullore, që mbështeste bejlerët. Një kundërshti e tipit të oksimoronit, e cila i jep autorit material të bollshëm faktik për të ngjizur subjektin poetic të satirës. Në këtë kontekst historiko-social, që prodhon edhe atë artistik, lëvrijnë figura të shumta të historisë, mjaft prej të cilave të rënduara me ngjyra të errëta. Qëndrimi kritik por dhe mosnjohja e të gjitha fakteve historike, si pasojë e moskomunikimit kulturor ka sjellë krijimin e personazheve që shkaktojnë humor të zi. Të duket se ka një ngjashmëri me *Korbin* e E. Poes, që do ta sillte në shqip Fan Noli, sepse ëndrrën ia shkakton një qyqe, e cila për vetëdijen shqiptare ndjell veç keq.

Në poemën e bukur dhe të fisme ndërthuren historia me imagjinatën, duke krijuar situata që i shërbejnë njohjes së të vërtetës historike, madje dhe që krijojnë mundësinë për jetësimin e saj edhe sot, duke dëshmuar kësisoj se arti nuk vjetërohet. Diskursi politik e përskuq fjalën, emocionin e veprës poetike të Dalliut, duke dokumentuar se letrat kishin mundur të krijonin një kontekst shoqëror të caktuar, i cili gjithashtu ndikonte deri mbi krijimet artistike, që sa vinin e shtoheshin. Duke u lexuar e deri duke u interpretuar ideologjikisht, ky krijim i pabotuar bëhet dëshmi se realiteti entitetar i kohës po mbruhej me agresivitet, që do të sillte lëvizjet politike revolucionare, deri dhe lëvizjen e qershorit të vitit 1924, e cila solli në fuqi Fan Nolin. Figura e ministrit të Brendshëm, që do të jetë Kryeministri dhe më pas Mbreti i

Shqipërisë, është dhënë me realizëm, pa ngjyrën e elementeve komike, siç janë dhënë mjediset apo figurat e tjera, që i ka sjellë imagjinata e tij e begatë.

Toposi i kësaj poeme satirike, të cilën e kurseu hirnaja e harresës ideologjike, për ta pasur object të pastër studimi, është përdorur si topikë për të bindur lexuesit se jo pak gjëra po shkonin keq e më keq. Pas veprave ku qëllimi kombëtar vihej në themel të çdo synimi, duke filluar pas vitit 1900 e këtej, i ishin dhënë lexuesit krijime të fuqishme, ku mahija, tallja e hidhur, parodija po shpërfaqte pamjen e përgjithshme të realitetit shqiptar. Tematika aktuale i çel udhë shtjellimit të temës që satirizon realitetin politik, me ndikim në atë ekonomik, social, shpirtëror të shoqërisë shqiptare të fillimit të viteve '20.

Kriza e brendshme politike ka kapluar dhe gjunjëzuar popullin shqiptar, Tiranën, Krujën, Elbasanin duke u dëshmuar si institucionale, morale, sociale dhe etike. E njëjta gjendje dëshmohet gjithkund në atdhe:

Si ndo j'zog po neper deget
Her kah Tosket her kah Geget
Mendja ime zue me shkue.

Ministri i Brendshëm, 'po korr fitoret e para', që do t'i shërbenin qetësimit të gjendjes, rendit dhe qetësisë publike. Stabiliteti i rendit del parësor, kurse demokracia vetëm sa pranohet me emra partish: Partia Popullore (Popllore në të folmen e Tiranës). Qetësia po vendoset me dhunë policore, me taksa, që po prodhon poshtërim edhe në ekonomi, edhe në vlera

morale. Ndihet përmbysja politike që nuk dihet çfarë sjell, sigurisht jo demokraci po *tredhje*, fjalë e stilit të ulët e përdorur në poemë.

Hafiz Ibrahim Dalliu nuk fal lëshime apo symbyllje, edhe pse është besimtar e klerik universitar, sepse këtu është krijues që zbulon e jo kurues, shërues plagësh a bari i turmës që pret kujdes e mbrojtje. Stabiliteti pa demokraci është litar dhe hu, taksa dhe korrupsion. Duhen të dyja, gjykon ai: stabiliteti, paqja sociale, por edhe demokracia, që krijohet e mbrohet institucionalisht.

Simbolika e qyqes që e vë në dialog me shqipen e ndihmon krijuesin të zhvillojë qëndrimin qortues. E ka bindje që duhet të largohet sa më shpejt nga drejtimi i vendit aristokracia feudale, për t'i lënë vendin asaj intelektuale, që kishte nisur të krijohej. Kërkon që të dalin në krye njerëzit që do të shërbejnë, madje përdor terma politike për ta, si: *bolshevikët* dhe *menshevikët*, duke e rreshtuar veten me të parët. Poema e pabotuar dokumenton mbërritjen në Shqipëri të tezave ideologjike e politike të shtetit të sovjetëve, që e shpërfaq me anë të termave politike. Që kjo nuk është diccka spontane, do ta tregojë vendimi i qeverisë së ngritur në qershor 1924, që njohu qeverinë e sovjetëve, duke befasuar Evropën, që e njihte udhëheqësin e kësaj lëvizjeje edhe si klerik ortodoks, madje themeluesin e KOASH. Megjithatë Dalliu është i bindur se 'burrat e dheut' do të dinë sesi ta udhëheqin popullin shqiptar drejt Evropës.

Udhëtimi imagjinar nëpër ferrin shqiptar e vë në kontrast me një mjedis përrallor, në të cilin jeton administrata e lartë e porsa vendosur në kryeqytetin e ri. Me anë të enumeracionit autori jep gjendjen e nderë që kanë krijuar shtetarët e papërgjegjshëm. Autorit i bie në sy se ka filluar të mos

respektohet kontributi i krijuar prej rilindasve, që mundën të vendosnin në themel të së ardhmes sedrën kombëtare. Dyshon në vlerat e krijuara nga vendimet e Kongresit të Lushnjës, që nuk po arrijnë të zbatohen institucionalisht.

Duke pasur njohuri juridike e kushtetuese, e ndjen që Statuti (Kushtetuta) i pazbatuar apo i zbatuar keq paraqet rrezikshmëri sociale. Asambleja nuk po arrin të zbatohet në bazë, sepse katër këshillat e krijuara, nuk japin siguritë e duhura.

Këshilli i Naltë përbëhet nga Ymer Vrioni, Sotir Peci, Refik Topija dhe Ndoc Pistoli. Për mendimin e autorit *Tjeret shkruejne kta i vulosin*. Po kështu mosbesues është dhe për nivelin profesional, moral e intelektual të qeverisë së Xhaferr Ypit, që asokohe quhej Këshilli Veprues. Aq i shqetësuar është sa nuk i rëndet të thotë se ndonjë ministër ngjan me majmunin, si fytyrë, duke e rënduar më tej llojin e fjalëve që përdor. I tillë është edhe parlamenti i vendit, i përfaqësuar me opozitën që 'fliste pak', si fakt për të treguar gjendjen e tij reale. Mundohet të shpërthejë qelbin e mbledhur në thellësi të shpirtit, kur thotë zbulimin dhe e mbyll mendimin me vargun ironik, ku duhet menduar e kundërta, si lloj i komizmit:

Lumte na per Parlament

Është i shqetësuar deri dhe prej organizimit të institucioneve fetare, prej përfaqësimit intelektual që nuk po arrin të udhëheqë me idetë e tij... Llafazanëria kolektive po arrin kulmin. E nisur me anën heroike, kur u mboll ëndrra për të themeluar shtet të pavarur, gjithçka po përfundonte me anën e

vet të kundërt. Në vend të betejave ligjore për të vendosur popullin në pushtet, do të ketë spektakle që vetëm kurdisen e pastaj nuk sjellin zgjidhje, po mysibet kombëtar (fatkeqësi të mëdha, gjëma). Çuditesh kur lexon se deri dhe autori që e stilizon veten si të djathtë, merr në mbrojtje me përdëllimtari dhe patos, nëpërmjet një fjalori agresiv, veprime të dhunshme dhe të paligjshme massive, të cilat krijojnë dhe një mendësi të tillë populiste. I ngjashëm ky me frenezinë (ngasje tërbimi), që u pa në shtypin shqiptar të viteve '20, kur Avni Rustemi, 'Aj far Avniut', vrau në Paris Esat Pashë Toptanin.

Kjo duket ishte gjendja e formimit ideologjik të shoqërisë shqiptare të kohës, ndaj nuk krijoi iluzione, por një botë që mund dhe duhet të jetë. Këtu 'ëndrra' është një prej vlerave të shumta të poemës. Si njeri i letërsisë, Dalliu ka operuar me 'idealin e së ardhmes', ndërkohë që politika është mekanizëm i mjeteve të së sotmes. Autori dokumenton një aleancë 'zagarësh' në kasaphanen e kohës, që përsëritet dekada më pas mes grishjes publicistike për një 'aleancë qelbësirash'. Është po ai zhgan i neveritshëm që bën zëvendësimin e heroikes me satiriken, duke i mbetur si përfundim kënga shpëtimtare, ajo që vdes e fundit.

Ibrahim Dalliu ngrihej mbi vullkanin politik që po ngrihej me shpejtësi, në përpjekjen për ta ftohur atë magmë, e cila kur kohët të kalonin do të bëhej ndërgjegjja dhe historia e popullit të tij, që është diçka tjetër nga ajo e nëpunësve të lartë, që nuk arritën të krijonin shtet.

Lexuesi bashkëkohor i poemës satirike do të bjerë dakord me autorin per sipërfaqen e jo per brendine e premises që formon silogjizmin e shpërfaqur mes fjalëve kyç: ëndërr, zhgjëndër, qyqe, pasiguri, muzgëtim,

pezmatim, dhunë, bubullimë, gaddare, hata, kobë, tauna (Dizdari, 2005), jargë, raki, birrë, vermut, fernet, shampanjë, konjak, çengi,jezid, zullum, Domuzdovë (për Domosdovë), rebel, xhahil, Libibi (një i marrë në Tiranë), namuz, turi si majmun Sudani, tyleka, fa xhangen, opingaret, spiun, jeniçer, vidhni, rripni, burgimi, gjoba, mysibet, u varren ca persona…

Autori e përgatit atmosferën e kohës dhe nuk kishte si të mos mbaronte po me një gjendje të dhunshme. Gjithçka e realizuar me anë të fjalës, që do të krijonte frymën e kohës që u përcoll gjatë. Nëpërmjet këtij komunikimi kontekstual kulturor, mësojmë për rolin negative që luan fjala artistike, në krijimin e gjendjes shpirtërore të banorit të kohës. Edhe për këtë funksion artistik, poema satirike duhet të lexohet, vlen të lexohet dhe do të lexohet, edhe sot e nesër, për shumë vlera të saj semantike, gjuhësore e stilistike, artistike e letrare në përgjithësi.

Diskursi satirik si diskurs social

Kur u shkrua poema, po të ishte botuar, do të kishte patur shumë dëgjues dhe sigurisht shumë e më shumë lexues. Tani që iu paraqit lexuesit, ka vetëm lexues që e përjetojnë ligjërimin poetik si të vetmin realitet të mundshëm social, sidomos kur shijojnë vargje:

Ktu filloj burgimi e gjoba
T'pa fajshmit mbare i zu koba
Mysibet mbi mysibet.

Realiteti i zbuluar prej krijuesit është i dallueshëm prej atij konkret, që është kujtesë kolektive, sepse është virtual dhe sa e sa më i zmadhuar, por gjithnjë edhe shumë personal. Krijuesi është i lirë të hyjë në mjedise të tilla ku nuk ka mundësi të vëzhgosh. Hapësira e lirisë i është bërë mundësi jo vetëm për të mbajtur qëndrim kritik shumë të guximshëm, por edhe për të lënë një document me vlera. Më shumë se petku i klerikut të ditur dhe të urtë, këtë mundësi ia jep zgjerimi i hapësirave të lirisë në krijimtari. Poema, duke na sjellë jo të zakonshmen historike, është kthyer kësisoj në një pasqyrë që zbulon të vërteta që nuk vjetërohen.

Po të kemi parasysh maksimën e Zigmund Frojdit: "Qytetërimi filloi kur, për herë të parë, një njeri hodhi një fjalë në vend të një guri.", mund të jemi më të saktë në përcaktimin e rolit të madh që luan gjuha e krijimeve artistike në veçanti në krijimin e paqes sociale apo në të kundërt, aq të nevojshme për atëherë e gjithmonë. Që shkrimi në shqip po fitonte ngjyresa kritike, kjo duhet përshëndetur, por toni i tij dhe regjistri do parë me kujdes. Edhe ky personalitet i kohës, bëhet pjesë e mendësisë që po krijohej, në periudhën kur po krijohej ndërgjegjja kombëtare. Nëse kemi parasysh thënien e Abraham Linkolnit se e fiton të drejtën për të kritikuar, ai që ka zemrën për të ndihmuar, kuptohet sesa i madh është ndikimi i realitetit të krijuar mbi realitetin që jetohet, sidomos duke pasur parasysh që letësia të mos lidhet me shoqërinë dhe kombin, për t'u instrumentalizuar.

Jemi përballë një *simulakre*, (njëjës simulacrum), të cilat janë kopje të gjërave që nuk ekzistojnë ose nuk kanë origjinalitet. Zhan Bëdrija' (Jean Baudrillard), një filozof i shquar i kohëve tona, argumetoi se nga simulakra arrin të bëhen zëvendësimet e realitetit me simbole dhe shenja, të cilat

mbushin kujtesën kolektive në atë lloj mënyre sa që përvoja njerëzore duhet pranuar si produkt i saj. Bëdrija' gjykon se këto kopje jo vetëm që ndërhyjnë në perceptimin e realitetit duke krijuar një realitet iluziv dhe duke mos qenë të bazuara në një realitet, as nuk synojnë ta fshehin atë, sepse ato thjesht fshehin gjithçka reale, e cila arrin të jetë përcaktuese mbi të kuptuarit tonë. Simulakra, të cilave u referohet filozofi, janë domethëniet dhe simbolizmi i kulturës dhe medias, që ndërton perceptimin e realitetit. Duke ditur valencën pragmatike të fjalës në diskursin politik, që ka mundur të ndërhyjë në penën e krijuesit dhe diskursin poetik të tij, i cili vijon të mbrojë idenë se arti ka edhe funksion edukativ, kuptohet sesi u krijuan konotacionet me anë të fjalëve të vrazhda, që futen në kujtesën kolektive duke ndikuar në prishjen e paqes sociale, që e synon besimi dhe letërsia e tij. Vërtet që nuk mund të vijonte më toni ëndërrimtar, përdëllimtar, kryesisht paqësor i diskursit artistik të Rilindjes Kombëtare, por mufatja me ashpërsi, kreshpëri, entusiazëm politik dhe furtunë sociale vjen e sforcuar dhe dokumeton gjendjen që shkaktoi problemin.

Sesa ndikim pati kjo lloj krijimtarie në formimin e ndërgjegjes kombëtare, në forcimin e identitetit dhe mbrojtjen e traditës, e dëshmoi ardhmëria. Ajo që u mboll në ag të pavarësisë, dha frytet e veta të hidhura në periudhën e viteve 20' të shekullit XX, por u korr paslufte. Letrat iu bënë krah propagandës shtetërore, që prishi paqen sociale në Shqipëri dhe krijuan kushtet që propaganda e shfrenuar të zëvendësonte komunikimin kulturor, pasojat e të cilit ndihen ende.

Përfundime

Zgjedhjet e kryera për herë të parë në Shqipëri, menjëherë pas Kongresit të Lushnjës, nxorrën një qeveri që ia nisi me rritjen e varfërisë e dhunës. Ato nuk arritën të jenë një instrument demokracie, por u shfrytëzuan për të marrë pushtet, kur duhej të ndodhte e kundërta. Roger Sherman, njëri nga gurët kyç të krijimit të SHBA, ka mbështetur idenë për zgjedhjet të cilat duhet të jenë një mjet për ta lënë pushtetin dhe jo të vihen në funksion për ta rifituar atë. Kur veprohet kësisoj dalin zgjidhjet e duhura dhe shmangen konfliktet. Atje ku fituesit përcaktohen nga shkathtësia apo manovrat e qeverisë dhe jo nga pëlqimi i publikut që voton, dalin në pah autoritarizmi, korrupsioni dhe dhuna shtetërore. Ndoshta po ajo mendësi punon me mjete të propagandës për të krijuar dhunën me anë të fjalës, që kësisoj vihet në të kundërt të funksionit që ka, sim jet për të realizuar komunikimin.

Konteksti shoqëror i cili rrethon poemën satirike të H. Ibrahim Dalliut *Nji anderr e ime*, që nuk pa dritën e botimit, dëshmon nacionalizmin si filozofi, që krijoi shtetin-komb të shqiptarëve, duke iu bërë pengesë në ecurinë e vet sepse u konfigurua si ideologji e madhe kolektiviste. Poema u shkrua kur porsa kanë heshtur dy luftërat ballkanike dhe Lufta I Botërore, që i yshti kjo filozofi, e cila i vuri fqinjët në armiqësi shtetërore, të cilat prodhuan vrasje, shkatërrime dhe mbi të gjitha mosbesim të ndërsjellë, raporte që nuk janë shuar ende. Pas Kongresit të Lushnjës, ndonëse në kushtet e mungesës së stabilitetit social, filloi ngjizja e demokracisë shqiptare, që ka në themel pluralizmin, i cili i zgjeron hapësirat e lirisë krijuesit, ndërkohë që nacionalizmi ushtroi dhunë mbi krijuesin, mbi

individualitetin e tij krijues dhe veçantinë e veprës, duke lënë si trashëgim një botë që mund të ndodhë, e cila u pranua si kontekst i kohës.

Poema *Nji anderr e ime*, siç po e mësojnë ata që kanë nisur ta lexojnë, është poemë e veçantë; është krijim i shkruar në kohën e trysnisë së madhe ideologjike, por që i ka shpëtuar asaj trysnie më shumë se ç' ka qenë e mundur dhe se ç'ka qenë e menduar. Vlera e tekstit artistik ngrihet mbi atë të kontekstit letrar lokal, që dallon nga dritarja e Faik Konicës te novela *Doktor Gjilpëra* (1924), e cila jep luftën politike të kohës, kur vepron shteti tragjiko-komik shqiptar. Poema e panjohur është krijim që i ka çliruar dogmat e kufizimet e kohës, është poemë ku kryqëzohen kohë, kultura, besime, filozofi, mite, mendësi, është poemë ku ndërthuren realja me fantastiken, ku ndeshen kontrastet e antitezat e fuqishme, ku mbruhen simbole që përcillen në kohë, ku marrin kuptime sipërore e sfidohen njeriu me të gjitha ato që përbëjnë jetën e tij sociale, ëndrra e zhgjëndrra. Ndonëse u shkrua në kushte të vështira, krijimi është poemë ku ndihet fort përcëllimi i fjalës që vret, ku shijohet thellë idhtësia e urrejtjes, njelmësia e fuqia jetësore e smirës, ku rregjet e dergjet populli 'me pes qint halle ne shpine', ku të rreh padrejtësia e paaftësia po aq sa jeta, ku mallkimi po mundon të mëdhenj e të vegjël, ku liria e paqja sociale dëshirohet e duhet më shumë se ëndrra. Me pak fjalë, e vërteta që nuk vjetërohet, nuk i jep mundësi mbivlerësimi kontekstit letrar, sepse mbron vlerën e formës. (Hamiti, 2010)

Ky lexim i parë i poemës *Nji andërr e ime,* që flinte në arkivë, zbulon shumë të fshehta të artit të H. Ibrahim Dalliut, shumë të pathëna e të heshtura të tij, që dalin si nëntekst shumështresor e që zbulojnë hibridizimin e tij kulturor që i theksoi ngjyrat e dramës së tij vetjake, por që asokohe iu bë

krah në krijimin artistik. Bashkë me to zbulohet edhe rreziku që krijon mendësia kolektiviste, që u mbars me agresivitet e deri me urrejtje, duke u çelur udhë sistemeve politike ekstreme: fashizmit e komunizmit. Poema e porsa botuar shërben si dokument për të provuar sesi fjala artistike mund të krijojë një realitet vrastar, pra të kryejë funksionin e kundërt të atij për të cilin është krijuar. Fjalori agresiv i regjistrit të ulët, që jo pak herë afrohet me stilin funksional të publicistikës letrare, i ndihu kohës historike që do të synonte të vinte në krye të vendit anën ideore mbi vlerat artistike.

Duke i ndihur shpërfaqjes së një bote të irrituar, nuk mundim të gjejmë në të Tiranën pa plagë, me jetë të zakonshme, ku jetohet, ku ka varreza, xhami, kisha, pazar, klube e vese. Sidoqoftë, duke qenë një personalitet plot impulse njerëzore, që nuk mund të shpersonalizohej, me veprën e vet artistike ai dokumenton se çfarë mund të krijojë gjuha e hakërruar prej fjalorit ideologjik.

Edhe me këtë dokumentim të problemit që krijon një botë, e cila përjetohet si kontekst lokal e kulturor, poema së bashku me veprat e botuara e bëjnë autorin krijues kanonik, sepse me letërsinë e re ushqeu letërsinë e traditës, ndonëse intuitivisht duke i ndihur krijimit të kujtesës ideologjike, që mbizotëroi gjatë në Shqipëri. Mjegulla e rënë mbi letërsinë e dënuar me harresë, pati dhe një shërbesë konkrete për këtë poemë. Teksti i saj nuk u përdor gjatë periudhës së socrealizmit për t'u nënvendosur e interpretuar sipas kontekstit ideologjik, siç ndodhi me tekste të tjera që dëshmojnë deformime në interpretimin e teksteve dhe që presin rileximin artistik.

Botimi i poemës së pabotuar si dhe ribotimi i krijimtarisë letrare së H. Ibrahim Dalliut, shërben në hedhjen e urave midis veprave të krijuara nga

autorë të shumtë, duke iu larguar letërsisë ishullore që nuk ishte e pakët te ne. (Shehri, 2013) Vepra e paraqitur për lexim rrëzon mitin e mosleximit, sepse lex, leximi filologjik prish leximin ideologjik, ndonëse krijimi vijon të anojë jo pak fort kah përmasat e një letërsie misionare, kurse si dokument i pastër dëshmon kujtesën kolektive, që po mbarsej me panjerzillëk, duke shërbyer si mësim për të tashmen dhe të ardhmen e letërsisë artistike, që si kryefunksion ka atë estetik.

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PhD. Cand. Armen Mustafa
The impact of socio-economic factors on violence against children in the family

Abstract

The main goal of this research is to study the prevalence of violence against children in the family, and the impact that socio-economic factors have on the prevalence of violence against children. This study is based on a survey conducted on a sample of 618 adolescents from 10-12 grades of high school in Pristina. The sample was administered by structured questionnaire, consisting a list of types of the violence (20 types), and dealing with 5 forms of violence: neglect, psychological violence, physical violence, sexual violence and exposure to domestic violence. Study results show that nearly 1 in 3 adolescents at least once felt neglected, nearly 1 in 2 adolescents has experienced pcychological violence at least once, 1 in 3 has experienced physical violence, about 1 in 6 is exposed to domestic violence and 1 in 10 has experienced sexual violence at least once. In the spite of socio-economic factors, the family incomey has emerged with impact in the prevalence of neglect, in exposure to domestic violence and in sexual violence. The level of mother's education appeared to have impact only when we talking about the prevalence of neglect, while the level of father's education seems to have no impact in any of the violence forms.

Keywords: *violence against children, neglect, physical violence, psychological violence, sexual violence, exposure to domestic violence, socio-economic factors.*

1. Introduction

Violence against children, today considered one of the most concerned phenomena in the world, taking in consideration the fact that the violence perpetrated against children, has major implications for the growth and development of children, but also for family, community and society in general. Accurately, the child being as a human being that is in development, needs a good treatment without violence, needs others help and care, in a peaceful environment, where he would fulfil his needs for better development.

Kosovo as a new state has no exception from these negative social trends. Moreover, Kosovo for a long time has passed through a long stage in a systematic violence that has culminated with the war years 1998 - 1999 and the harshest and cruelest humanity behavior, such as the rape and a lot of massacres carried on by the proportions of genocide against the Albanian population in Kosovo. Such a period, has left many consequences, many of which are accompanied by violence, whether in the family, at school, educational institutions, or anywhere else. There are frequent daily news related to violence cases in general and violence against children in particular. Children today have become the object of violence by the parents (Kosovo Agency of Statistics, 2014), teachers (UNICEF, 2005), peers (Krasniqi & Osmanaj, 2012), and by the society in general. The most disturbing in this context is considered violence perpetrated against children in the family, because the family considered the first environment where are created the first experiences, the first social relationships with close persons, first of all with parents or guardians, and then with other family members.

Exercise of domestic violence and raising children in such violent conditions, results in the most serious consequences for their child's development. Practically, raising children in violence today, we build a society that tomorrow will be violent.

2. Literature Review

The prevalence of violence against children, in numerous researches differs from one country to another, depending on various circumstances and factors. When talking about perpetrated violence against children in the family, according to the United Nations Report on violence against children (Pinheiro, 2006), violence against children in the family is divided into four violence forms, physical violence, neglect, sexual and psychological violence. According to this report, physical violence is the most widespread form of violence against children in the family, followed by psychological violence, neglect and sexual violence. Kicking, punching, hairs pulling, shaking, pinching, are some of the violent behaviour that most children suffer in their families. Kicking, punching, pulling hair, shaking, pinching, are some of the violent behaviours that most children suffer violence. Even more, children's corporal punishment is considered as a form of discipline, it has taken alarming proportions, which in some cases ends with fatality (Pinheiro, 2006). Even by Turner, Finkelhor and Ormrod (2007), children in most families are mostly victimized by physical violence and exposure to domestic violence. Official data of the Health State Department in the USA indicate that in 45 American countries approximately 18% of children suffer physical violence (Olive et al., 2007). However, in developed countries, negligent is considered as one of the most widespread forms of violence

against children in the family. This is proven in the Hussey's study (2006), according to who the negligent is the most prevalent form of violence against children in the family, followed by physical and sexual violence. Even in the UK, negligent is the most common form of violence against children, followed by psychological violence, physical and sexual violence (Radford et al., 2009). On the other hand, according to the World Health Organization is estimated that around 150 million girls and 73 million boys under 18 have experienced forced sexual relationship or other sexual violence involving physical contact. Generally, violence and sexual abuse of children in the family is less prevalent comparing with other forms of violence and abuse. From the total number of abused children, only 10% are considered to be sexually abused (Krug et al., 2002). Deeply analyzing the situation, regarding violence against children in 9 countries in the Balkan, we find that psychological violence is the most common violence perpetrated against children in the family, followed by physical violence, than from negligent and sexual violence (BECAN, 2013).

Talking about family, there are several factors related to the family which increase the possibility of child's victimization in the family, including socio-economic factors such as family income, violence and the level of parents' education. The impact of these factors on violence against children is often associated with a specific form of violence. Thus, Hussey et al. (2006), in his study concluded that the low income level influenced the degree of negligence and sexual abuse. On the other hand, the parents' education level seemed to influence the negligent degree and physical violence perpetrated against children in the family. Children, who had

parents with lower education level, had reported higher levels of violence. The income and family income level have an impact on the level of physical violence perpetrated against children; this also shows the study of Wolfner & Gelles (1993), according to who the study children living in families with low income had reported 1.5 more times of brutal physical violence, compared to the richest families. On the other hand, the education level of the parents appeared to impact on physical violence, lower level of education impacts on lower level of punishment. Furthermore, while the education level of the mother did not have any impact on abusive violence of parent, father's education level was reported in close connection with the highest degree of abusive violence against children. Brown , J. et al., (1998), in his study found that certain types of violence against children in the family, are associated with socio-economic factors, such as family income (negligent) and parents education (physical violence). However, the impact of these factors varies when talking about different countries. This proved by Gelles & Edfeldt,(1886), who emphasized that the parents' education level in Sweden is not related to the level of violence against children, while parents in the USA with the highest education level and those with lower education level, exercised violence less. Studies in Kosovo (UNICEF, 2005) and Albania (Hazizaj et al., 2013), concluded that there is a link between family income and violence level against children in the family.

3. Methodology

The purpose of the research is to study the prevalence of violence against children in the family, and the impact that family income and parents education level have on violence against children in the family. The study is

based on quantitative methodology, in a sample of 618 adolescents, 10-12 grades, from Prishtina high schools. The definition of violence against children is based on the United Nations report for the violence against children, which includes violence forms such as: negligent, psychological violence, physical violence and sexual violence. A part has been added to the definition that has dealt with exposure to domestic violence. Sample selection is based on probability method of the selected random simple sample, based on the 95% of confidence level and 5% of the error margin. In the sample was administered a questionnaire that included closed questions, each question consisted of a specific type of the violence (20 types of violence in total), divided into 5 sections: negligent, psychological violence, physical violence, exposure to domestic violence and sexual violence (4 specific types of violence in each part).Whereas, the family income level is taken into account based on the income amount that a person spends on an adult day, based on a report of the Kosovo Statistics Agency. While, the parents education level is based on the education system in Kosovo. Before the questionnaire began to be administrated, subjects were informed about the purpose of the study, and are taken permission from them and from institutions (schools).where the questionnaire was administered. Data analysis is done through a statistical program SPSS 21, and descriptive statistics (percentage, frequency, etc. •.) are used to understand the prevalence of violence that is perpetrated against adolescent, while inferential statistics are used for non-parametric data (Mann Whitney and Kruskall Wallis, which are analogous to parametric tests T-test and ANOVA) that are based on the ranking of averages, are used to understand

the violence months relationship and the family income prevalence or the parents education level.

4. Results

a. The prevalence of violence against children in the family

The results of the study show that adolescents throughout their lives have experienced domestic violence, the prevalence of which varies depending on the violence type. In total, there are 62.5% of adolescents (N = 391) who have suffered at least once domestic violence. From data analysis we can see that in the family the most frequent violence against teenagers is psychological violence, or 43.4% (267).Physical violence is the second type of violence which is generally exercised more to adolescents, which in total reported 34.7% of adolescents (N = 213),whereas negligent generally is experienced by 29.4% of adolescents (N = 179). Against domestic violence are exposed 17.6% of adolescents (N = 108), while sexual violence is the type of violence which is reported less by adolescents in the family in general. From the results is carried out that 11.2% of adolescents (N = 68) have reported that at least once have experienced sexual violence.

Chart 1.Prevalence of violence against children in family (N=618)

b. The relationship between the income level in the family and violence suffered by family adolescents

The family income level based on family income, is one of the factors of violence against adolescents in the family and home is shown from the results of the research. The difference that exists between the groups for the level of violence against adolescents based on income those families have, in statistical aspect results to be valid when dealing with negligent, sexual abuse and exposure to domestic violence. In fact, negligent is always difficult to separate completely from the level of income and family income, especially when a family is able or not to fulfil the child's needs. By average ranking, is illustrated that adolescents who come from families where the family income is less than 1 euro per day per family member, report the highest negligent level in the family (average ranking = 473.17). It was followed by teenagers living in average conditions up to 5 euro per day per family member (average ranking 326.23). This proves the statistical test

Kruskal Wallis (see Table 19), where statistical valued show that family income affects negligent in family and that this affect is significant in statistical aspect over 99% (Chi-Square (χ) ^{2} (df = 3, n = 607) = 16,152, p = 0.001 <α = 0.05 level). Also sexual violence suffered in the family seems to be influenced by the family income level. This at least results from the average ranking, but also from statistical test results (see Table 1). Based on ranking of averages results that sexual violence is exercised more in adolescents who come from families where income is below 1 euro per day per member (483.83) and less at families living in conditions of medium level, where incomes are ranged around 2-5 euro per day per family member (299.47). These changes that exist at sexual violence suffered in the family, from the statistical test, results to be significant in statistical aspect (Chi-Square (χ) ^{2} (df = 3, n = 612) = 12,146, p = 0.007 <α = 0.05). In this regard, even violence that occurs in the family between family members seems to be influenced by the income level in the family. This indicates that adolescents who come from these families are more exposed to the violence that occurs between family members. Domestic violence, from ranking of results, results expose adolescents living in family income (468.50) and at lees teenagers living in good conditions (299.45). The difference exists between groups depending on the income that families have, it results to be significant in statistical aspects (Chi-Square (χ) ^{2} (df = 3, n = 612) = 7933, p = 0.047 <α = 12:05) .

Whereas, when it comes to physical violence and psychological violence, even though there are differences between the groups, from statistical test (see Table 1) results has shown that these differences are not significant in

statistical aspects (p> α = 12:05), which means that the family income level based on family income, have no impact on the prevalence of psychological and physical violence perpetrated against children in the family,

Tab 1. Statistical Test [a,b]

	Neglect	Psychological violence	Physical violence	Sexual violence	Exposure to domestic violence
Chi-Square	16.152	3.720	2.403	12.146	7.933
Df	3	3	3	3	3
Asymp. Sig.	.001	.293	.493	.007	.047

a. Kruskal Wallis Test

b. Grouping variable: Family income

c. The relationship between education level of parents and violence suffered in the family

The education level of parents is an important factor for the children's welfare, but this factor has not significant impact on the violence suffered generally by teenagers in the family and home. The exception has negligence, where from ranking averages results that adolescents feel neglected when their mothers has not finished primary school (440.5), or when she has completed only primary school (322.54) and less neglecting

when their mother has not gone at school at all (289.13), or who has completed high school (294.21).This impact and the differences that exist between groups, according to test statistics (see Table 2), have statistical significance (Chi-Square (χ) ^{2} (df = 4, n = 607) = 10,226, p = 0.037 <α = 12:05) which means that the mother's education level affects the level of children's negligent in the family.

Whereas, for all other types of violence, is shown that the level of mother's education has not significant impact in statistical aspects on the violence suffered from adolescents in the family (p> α = 0.05 level).

Tab 2.StatisticalTest[a,b]

	Neglect	Psychological violence	Physical violence	Sexual violence	Exposure to domestic violence
Chi-Square	10.226	5.135	6.104	3.004	6.955
df	4	4	4	4	4
Asymp. Sig.	.037	.274	.192	.557	.138

a. Kruskal Wallis Test

b. Grouping variable: Education level of mother

While the mother's level of education seems to be an influential factor in teenagers' negligent in the family, it cannot be said for father's education level. Although, according to the ranking averages is noticed that there are differences with regard to groups, in all violence types suffered from

adolescents (negligent, psychological violence, physical violence, sexual violence and exposure to domestic violence), however from statistical test (see Table 3) is shown that these differences are not significant in statistical aspect ($p > \alpha = 0.05$).

Tab 3. StatistcalTest[a,b]

	Neglect	Psychological violence	Physical violence	Sexual violence	Exposure to domestic violence
Chi-Square	3.562	4.910	5.940	6.371	7.316
df	4	4	4	4	4
Asymp. Sig.	.469	.297	.204	.173	.120

a. Kruskal Wallis Test

b. Grouping variable: Education level of father

5. Discussions and conclusions

Socio-economic factors, dealing with the income level in the family and education level of parents, have resulted with an impact on some types of the violence that adolescents have suffered throughout their lives at home and in their family ($p < \alpha = 0.05$ level). Obviously, the level income of the family in this study has resulted with a great impact when we talk about adolescents who have experienced negligent in the family. Adolescents who come from families' incomes with less than 1 euro a day for family members, and those who come from families with average incomes who live with up to 5 euro

per day per family member, are more neglected. But referring to the United Nations Report (Pinheiro, 2006), in cases where the family income is more emphasised there are inabilities to fulfil the needs of children than the negligence. On the other hand the income level has resulted with valuable impact in statistical aspects even when we talk about sexual violence suffered by adolescents, but also their exposure to domestic violence. At these two types of suffered violence, has been indicated that adolescents living in conditions of family income, are more at risk of sexual violence, but also are more exposed to violence occurred in the family. According to the study, more or less, is an important factor that affects violence against children, especially in family. This somehow, for particular types of violence has even resulted in this study as an important factor.

Whereas the education level, although in many studies turns out to be an influential factor, in this study has not been proved to be an important factor in the level and type of violence suffered by adolescents at home. The only exception, proved to be statistically significant relationship between the education level of the mother and neglect in the family ($p < \alpha = 0.05$). By ranking average, adolescents feel more neglected in cases when the mother has completed only primary education or less than this. Somehow this may be explained by the fact that when mothers are at an educational level, can also have lack of skills or knowledge to fulfil the needs of children Different from mother's education level. Father's education has not been proved to be significant in any of the violence types suffered by adolescents in the family.

It can be concluded that the socio-economic characteristics such as family income and parents' education level, have essential impact on some violence

types that adolescents have suffered in the family. Thus, the family income has resulted with impact in the prevalence of negligent in the family, including sexual violence and exposure to domestic violence, but not in other types of violence (physical and psychological violence).Whereas, mother's education level affects the level of negligent in the home, but not in other types of violence suffered by adolescents at home. Regarding the education level of the father, it has not had any impact in any of the grouped types of violence suffered at home (psychological violence, physical violence, negligent, sexual violence and exposure to domestic violence).

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Merita Bajraktari Januzi
Relacione komunikimi ndërmjet letërsisë shqipe dhe religjionit

Hyrje

Sikur edhe letërsitë e mëdha që kanë mjaftueshëm marrëdhënie me religjionin (veprat e Dante, Corneille, Racine, George Elliot, George Meredith, Thomas Hardy, etj.) edhe letërsia jonë ka komunikimin e vet, por diktuar plotësisht nga rrethanat historike dhe kulturore. Kemi shembuj e shembuj veprash me tema plot referencë në kulturën biblike, tema nën omblrellën morale me diskursin virtytnxitës, doctrinal. Këtë komunikim po e marr guximin ta shohim në disa rafshe si:

a) *rrafshi etik dhe teologjik me prapavi nacionale*, nëpërmjet të cilit synohet ndërgjegjësimi i popullit për kryerjen e ritualeve fetare në gjuhën shqipe (shih që nga Formula e pagëzimit, Meshari dhe tërësisht periudha e letërsisë filobiblike;

b) *rrafshi nacional ndërlidhur me kodet biblike dhe kuranore* (Prej romantizmit e tutje: "Gjella e shën Mërisë virgjër", "Jusufi dhe Zylihaja", "Qerbelaja", "Vallja e Parrizit", "E madhe është gjëma e mëkatit", etj);

c) *rrafshi nacional, mohues ndaj religjionit* ("Baba Musa Lakuriq", "O moj shqypni", Zoti të dhashtë", Kanga e Përdnimit", etj);

d) *rrafshi social e kulturor i ndërtuar mbi temat fetare*, por pa ndonjë admirimin a përçmim të regjionit (p.sh vepra e shembuj pafund, shih *Abelin* e Etthem Haxhiademit,   e pse jo edhe tekstin/Lutjen e shkrimtarit të Konicës e cila ndërtohet krejtësisht në formën e lutjes

fetare, edhe pse Konica paraprakisht deklarohet që nuk është edhe aq fetar: *"Ati ynë që je në qiell, jepna fuqinë ta mbajmë gojën mbyllur kur s'kemi gjë për të thënë. Falna durimin të thellojmë një punë përpara se të shkruajë mbi të! Frymëzona me një ndjenë të mprehtë të drejtësisë që të flasim jo vetëm me paanësi, por edhe të sillemi ashtu! Shpëtona nga grackat e gramatikës, nga shtrembërimet e gjuhës dhe nga lajthitjet e shtypit. Ashtu qoftë!*[35]*")*

Brenda dy rrafsheve të para mund t`i shohim autorët thellësisht teistë (të krishterë dhe myslimanë) si: Buzuku, Budi, Bogdani, Jul Variboba, Hasan Zyko Kamberi, Naim Frashëri, Fishta etj, të cilët nëpërmjet tekseve fetare apo temave fetare synojnë ndërgjegjësimin dhe vetëdijësimin e popullit/kombit (ta përkujtojmë se ata autorë ishin edhe organizatorë të kryengritjeve për çlirim kombëtar)… Ata me përkthimin dhe përshtatjen e tekstet biblike, shërbesave fetare në gjuhën shqipe, po edhe me tekstet e tyre origjinale provojnë të ngrisin shkrimin shqip dhe të kultivojnë modele të shkrimit letrar, (shih ciklin e vjershave të Sibilave të Bogdanit te Cuneus Prophetarum apo poezitë mjaft origjinale të Budit).

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[35] Gj. Shkurtaj dhe E. Hysa., Gjuha shqipe për të huaj dhe shqiptarët jashtë atdheut, f.277 , Sh.B. TOENA, Tiranë, 2001.

Nëse e shohim Pasthënien[36] e "Mesharit" të Gjon Buzukut (1555):

"*U Donih Gjoni,biri hi Bdek Buzukut, tue u kujtuom shumë herë se gluha jonëh nukë kish gjaa të endigluom(3) ensëh shkruomit shenjtë(4), ensëh dashunit(5) sëh botësë sanëh(6), desha me u fëdigunëh(7) për saa mujtah meh ditunëh, meh zdritunë pak mendetë e atyneh qi t'eh endiglonjinëh, për seh ata tëh mundëh mernëh(8) saa hi naltë e hi mujtunë(9) e hi përmishëriershim(10) anshtë Zotynë atyneh qi tah duonë em gjithëh zemërë...*", e deshifrojmë qëllimin e autorit dhe të brezit të tij.

 Ndërkaq te dy rrafshet tjera i shohim autorët që e parodizojnë, ironizojnë dhe kundërshtojnë fenë, duke dashur të dilet nga velloja fetare, ideologjia religjioze te realja, për t`u ballafaquar me problemet e individit dhe kolektivitetit shqiptar.

Te rrafshi i parë dhe i dytë metarrëfimi është religjioni, ndërkaq rrafshet tjera e përmbysin atë duke krijuar relacione tjera komunikimi, duke përdorur mitin biblik/rrëfimin biblik për të trajtuar aspekte tjera jetësore (shih baba Musa Lakuriq, ku miti biblik kthehet në parodi, apo *Abelin* e Etthem Haxhiademit, ku mitema biblike kthehet në temë morale sociale dhe familjare).

Kjo puna e nacionales na lidhet me secilin rrafsh ngase relacionet letërsi-regjion janë dominante, të pjesshme apo të dobëta fare, varësisht nga rrethanat nacionale historike, politike e kulturore dhe brenda secilës esenca

---

[36] Pasthënia është nxjerrë nga fotokopja e origjinalit që ruhet në Bibliotekën Kombëtare, Tiranë.

është nacionalja (shih periudhat letrare të letërsisë shqiptare, kodet tematike, idetë letrare dhe domethënien e tyre.). Gjithashtu meqë shumica e atorëve krahas temave biblike thurin edhe vargje origjinale nga jeta kulturore shqiptare, e shohim pashmangshëm edhe elementin kulturor brenda këtyre rrafsheve (shih Gjellën e Shën Mërisë Virgjër, ku devotshmëria e Shën Mërisë dhe e Krishtit kthehen në nivel personal njerëzor dhe më tutje brenda veprës kemi edhe tema tjera me motive arbëreshe (këngë, valle e forma tjera me figura origjinale.).

Të gjitha veprat, pavarësisht tematikave që kanë, i shikojmë nga perspektiva letrare, tekstore, metatekstore, intertekstuale deri në çdo element letrar, stilistik dhe gjuhësor meqë i lexojmë si letërsi, siç mund ta lexojmë Biblën dhe Kuranin si letërsi.

Letërsia bashkëjeton me religjionin

Letërsia nëpër fazat e ovulacionit të saj është mbështetur dhe ka marrë modele të shumta nga religjioni dhe përveç shembujve të sipërpërmendur po ndalemi edhe te të tjerë për ta ilustruar ndërlidhjen e vazhdueshme letërsi-religjion.

Gjergj Fishta duke qenë prift françeskan, shihet se në stilin e tij, pothuaj se në të gjitha veprat letrare, vjen në shprehje ndërthurja e kodit fetar me kodet e tjera si: kodin historik, kodin mitologjik, kodin ligjërimor përshkrues, etj., P.sh. Lahuta e Malcis nis me vargjet që mund t`i rangojmë si obsekracion/lutje: *Ndihmo, Zot si m`ke ndihmue...*për të vazhduar tutje me kodin historik.

Te poezia "Nji lule vjeshtet" që konsiderohet ndër lirikat më të mira të Fishtës, të cilën e karakterizon mungesa e rimës dhe ndërlidhja e ideve të shprehura në poezitë e tjera vërejmë se autori flet në veten e parë dhe shpreh ndjesinë e tij për kalimin e qenies njerëzore nga jeta në vdekje e përjetësi (nuk dihet kujt konkretisht ia ka kushtuar këtë poezi, atij apo asaj), por që në fillim ai flet me tonin elegjiak kur para varrit kujton të gjallin tashmë të vdekur, flet për virtytet e tij dhe për kalimin e tij në botën e amshuar.

Tema e saj është vdekja, përjetësia me diskursin elegjiak të artikuluar në formë të monologut:

> " N`atë rrahe t`dekne brenda vorrit t`errshëm
>
> Tash pluhën je. Ata dy sy t`janë errun
>
> ....
>
> Të janë sosur fjalët e ambla e plot urti"[37]

Apo:

> " N` prehet t`Amshueshmit
>
> Pjesa ma e mira e jotja ka fluture
>
> Me gzue n`dritë t`qiellvet, ku pushon dishiri
>
> I nierit të drejtë, si drita m`sy kthiellun
>
> Po, po, se përtej vorrin shpirti i nierit
>
> Gjallon për jetë!" [38]

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[37] Mrizi i Zanave, Gjergj Fishta, Tiranë, Naim Frashëri, faqe 168

[38] Po aty, faqe 187.

(Nji lule vjeshtet)

Në këtë ndërtim artistik me figurat kryesisht popullore, figurat që shprehin emocion, pastaj ato religjioze (Zoti, Hyji, Engjëjt, parajsa, Ungjijtë) poezia qëndron në vijë të diskursit personal dhe në këtë kontekst shihet formimi klasik dhe i krishterë i Fishtës në besimin për jetën përtej varrit, përjetësinë, por edhe qasja reale ndaj pavdekësisë së njeriut që le pas vepra të mira njerëzore.

" Teksti nuk kufizon ndjenjat në trajtë/formë të ngurtësuar, por ecën pas hovit të tyre. Aq sa shkruhet elegjia, edhe figurat janë " të zeza". Një mbajtje zi për mikun. Kur nis odja, figurat bëhen madhështore, si dhe referenca Zinë e zëvendëson adhurimi. Del se edhe po "pamë", objekte të ndryshme të tekstit, vjersha ruan formën, afërsinë e subjektit me objektin, tonin. Duket se Fishta ka llogaritur me lexuesin e tekstit të tij. Është e njohur se kur kihet parasysh lexuesi, shkrimi fiton një instancë të re të vetëdijes krijuese e të strategjisë tekstore" [39]

  Ose shembulli tjetër, kur Juda Makabe u flet bashkëluftëtarëve të kujton heroin tonë Skënderbe, të cilit i peshonte fjala dhe respektohej nga populli. Ngjashëm Juda i frymëzon bashkëluftëtarët për të qenë të paepur e të patrembur në luftë dhe të gatshëm për t`u flijuar për lirinë e vendit:

> " Kush din n`shekull shk`asht ndera e burrnija,
> Për Fe Shejte, për Atme t`bekueme
> Ati jeta s`i dhimbet, as shpija,

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[39] Kujtim M. Shala, Shekulli i letërsisë shqipe, Buzuku, Prishtinë, 2006, faqe 21

Duhmja e ferrit udhën s`ia pret:

Kosa e dekes si pret` e shembtueme

N`dorë t`tij shpata ashtu armikun e pret" [40]

Qartë në këto vargje shihet ideja e flijimit për atdhe që reflektohet brenda kësaj vepre. Në këtë vijë të idealit Juda merr bekimin e priftit (personazh i imagjinuar nga autori) dhe pajtimin e plotë të popullit për çka entuziazmohet dhe mbushet plotë në realizimin e idealeve më të shtrenjta për liri dhe shtetin e vet.

E më tutje, prifti që gjithë kohën i shërben Judës dhe popullit të vet, mallkon tradhtarët që vendin e lanë me gjakun e vëllezërve të vet dhe humbën lirinë e atdheut:

" Mallkue frota e tradhtaret,

Qi besë e Fe harrue

Sot kombin kanë sharrue

Koritë kanë fis e gjak,

Kurrë fmi mos u leftë n`votër,

E larg, nder thoj t`barbaret

Mbrojshin jeten m`lak."[41]

" O perëndi, a` ndjeve?

Tradhtarët na lanë pa Atdhe,

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[40] At Gjergj Fishta, Juda Makabe, Rilinda, Prishtinë, 1994, faqe 8.

[41] Po aty, faqe 40.

E ti rri` e gjun m`errfe

Lisat nper male kot...[42]

 Këto vargje plotë emocion i thotë prifti me të kuptuar se u vra Juda Makabe, për të cilin vajtojnë shokët e tij besnik të fjalës dhe të pushkës.

Në ciklin Kangët e përndimit, Migjei sikur del për të kërkuar diçka që ia largon vëmendjen nga përshkrimi i situatave të rënda të përditshmërisë. Dhe në këtë gjendje ai me plotë revoltë i kthehet besimit të njeriun në vlera të reja, por kjo nuk paraqitet në kuptimin që e shpjegon besimtari i madh i fesë, përkundrazi Migjeni jep idenë për njeriun që tashmë ka kulte tjera, tempuj tjerë para të cilëve përkulet, thjesht jep idenë për besimin e ri-besimin në vetvete:

"Kangë Përndimi, kangë njeriu të dehun nga besimi në vete.

Kanga e tij një fe tjetër, me tempuj të tjetë, me meshë solemne,

....

Kult` i tij- kult i zhveshun! Nuk ia bren ma trutë enigmi –

e varros, mbi varr ia vë një shenj përbuzje o nderimi."[43]

(Kanga e përndimit)

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[42] Po aty, faqe 43.

[43] Po aty, faqe 35

Noli i veprat me tematikë politike- patriotike. Bredna tyre pa dyshim shihen referencat autobiografike dhe meqë Noli kishte edhe orientim të krishterë, në tekstet e tij dominon kodi biblik dhe figurat biblike (Moisiu, Krishti, Shën Pjetri), shih poezitë: Moisiu në mal, marshi i Krishtit, Krishti me kaçikun, Shën Pjetri në mangall, Kryqëzimi, Marshi i Barabbajt, Marshi i kryqëzimit)

Tema e poezisë Moisiu në Mal ka kodin biblik dhe është në raport intertekstual me legjendën biblike për Moisiun, i cili, siç thotë Bibla, kërkon tokën e premtuar. Duke qenë se temat biblike, figurat biblike, Noli i vë në shërbim të artikulimit të dilemave dhe gjendjes personale, prandaj shohim se kodi biblik brenda kësaj poezie (po edhe te poezi të tjera) kalon në kod personal:

” Ngjitet përpjetë malit të shkretë
Krye- Profeti trimi me fletë
Të bisedonjë me Perëndinë
Për Palestinë.”[44]

Dhe sipas Biblës, Moisiu e pa atdheun vetëm për së largu nga maja e një mali, përpara se të vdiste në shkretëtirat e Arabisë. Kjo korrespondon me dramën shqiptare të Nolit, i cili i mërguar përjeton rëndë faktin se nuk do të arrijë ta shoh “ Tokën e premtuar”- Shqipërinë:

” Këtej ka dimrin, andej pranverën

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[44] Fan.S.Noli, Vepra 1, faqe 79, Rilindja, Prishtinë, 1988

<div style="text-align:center">

Kërkon Parajsën, vdes në skëterrën

Ajme, sa vrer, sa keq e sa zor,

Liberator!"[45]

</div>

(Një shembull edhe nga vitet e fundit)

Musa Ramadani te përmbledhja poetike *Mëkatet e E(Ha)vës* ofron tema të shumta që aludojnë figurativisht dhe kuptimisht në vuajtjet e njerëzimit si pasojë e mëkateve që bëri nëna e njerëzimit E(Ha)va. (Ndërlidhjet tematike biblike me temat e tjera aktuale janë tërësisht mbindërtime).

Përfundim

Nuk u ndala te formacionet letrare, pse dhe si duket religjioni tek to, ngase ajo nënkuptohet nga vetë karakteristikat e tyre dhe fryma që u përket. E kemi parasysh si religjioni dominonte letërsinë e vjetër, po Rilindja vjen me frymën e re, me tendencën për artin e bukur, poezinë e bukur dhe siç thotë Todorov: " Ajo bukuri e definon vetveten përmes të vërtetës dhe kontributit të saj në raport me të mirën."[46] Dhe në rastin e letërsisë sonë, e bukura e definon vetveten përmes të vërtetës në raport me të dobishmen dhe interesin nacional. Në këtë vazhdë edhe temat fetare e luajnë të njëjtin funksion, artin e bukur dhe mesazhin e bukur artistik që del në relacion me larushinë tematike, ideore dhe estetike. Edhe modernia e bashkëkohorja luajnë dhe bashkëveprojnë me kodin fetar, duke riaktualizuar dhe rivlerësuar

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[45] Po aty, faqe 80.

[46] Tzvetan Todorov, Letërsia në rrezik, faqe36, Buzuku, Prishtinë, 2007

mitin biblik po edhe idenë e krahasimit të autorit me Krijuesin (Zotin krijues), prej nga trajtohen tema e ide nga më të larmishmet.

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Dr. Atakan Derelioglu
Religious pluralism in the primary sources of Islam

Abstract

The concept of religious pluralism is a multidimensional issue and capable of arousing controversy. It is difficult to define this term in a way which is acceptable to everyone. As a name of the worldview, religious pluralism deals with an attitude, approach or policy regarding the diversity of religious belief systems co-existing in a society. The paper intends to shed light on the explanations of the concept of religious pluralism and their relevance to the Qur'ānic teachings compared with the understanding of Fethullah Gülen. The Qur'ān explicitly and unequivocally prohibits the use of coercion in faith because coercion would violate the fundamental human right-the right to a free conscience. Violence and cruelty are not in the spirit of the Qur'ān, nor are they found in the life of the Prophet, nor in the lives of such saintly Muslim scholars as Rumi, Niyazi-i Misri, Yunus Emre, Ahmed Yesevi, Haci Bektaş-i Veli, Bediüzzaman, Fethullah Gülen and some other similar figures.

Keywords: Qur'ān, Prophet, religious pluralism, coercion, faith, human rights.

Religious Pluralism: Definition and Scope

The concept of religious pluralism is a multidimensional issue and capable of arousing controversy. It is difficult to define this term in a way which is acceptable to everyone. Isolated from religious or philosophical approaches that is from a governmental standpoint, religious pluralism enables a country made up of people of different faiths to exist without sectarian warfare or the persecution of religious minorities and ultimately tries to attain the ideal of respecting the otherness of others. The establishment of a world in which human beings shall have freedom of speech and belief and freedom from fear and want has been declared as the highest aspiration of the common people in the Universal Declaration of Human Rights[47].

As the name of a worldview, religious pluralism deals with an attitude, approach or policy regarding the diversity of religious belief systems co-existing in a society. So it can hold one or more of the definitions: one's religion is not the only and exclusive way that leads to truth, and thus the acknowledgement that at least some truths and true values might exist in other religions which is more likely in conformity with Islamic undertanding; two or more religions with mutually exclusive truth claims are equally valid which may be considered a form of either toleration (a concept that arose as a result of the European wars of religion) or moral relativism; religions converge on a single truth so that the exclusive claims of different religions

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[47] "The Universal Declaration of Human Rights," United Nations, accessed February 17, 2015, http://www.un.org/en/documents/udhr/index.shtml.

turn out, after taking a long hard examination, to be variations of universal truths that have been taught since time immemorial. This is called Perennialism (based on the concept of *philosophia perennis*) or Traditionalism; a synonym for ecumenism which is the promotion of some level of unity, co-operation, and improved understanding between different religions or different denominations within a single religion; the condition of harmonious co-existence between adherents of different religions or religious denominations; a social norm and not merely a synonym for religious diversity.[48]

The Islamic Foundations of a Plural Society
The Qu'ran is a Pluralistic Document

The Qur'ān allows for a certain diversity and recognizes that this will remain the case: (وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ) *"If your Lord had so willed, all who are on the earth would surely have believed, all of them. would you, then, force people until they become believers?"* [49] (وَلَوْ شَاءَ اللهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ) *"Had God so willed, He would have made you all one single community."* [50] What we learn from these verses is that diversity was intended by God and that it is not possible that everyone in the world will believe in

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[48] Mark Silk, "Defining Religious Pluralism in America: A Regional Analysis", *The ANNALS of the American Academy of Political and Social Science 612* (July 2007), 64-81.
[49] Yūnus (Jonah) 10/99.
[50] An-Naḥl (The Bee) 16/93.

the same religion. This requires us to learn how to live together, and consequently necessitates dialogue.

The Qur'ān also shows us the divine wisdom in such diversity and encourage us to engage: A Qur'ānic verse expressing the divine purpose for creation of human diversity says: (يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا) (إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ إِنَّ اللهَ عَلِيمٌ خَبِيرٌ) "*O humankind! surely we have created you from a single (pair of) male and female, and made you into tribes and families so that you may know one another* (and so build mutuality and co-operative relationships, not so that you may take pride in your differences of race or social rank, or breed enmities)."[51]; ...لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ) "...*For each* (community to which a Messenger was sent with a Book), *have we appointed a clear way of life and a comprehensive system* (containing the principles of that way and how to follow it). *And if God had so willed, He would surely have made you a single community* (following the same way of life and system surrounded by the same conditions throughout all history); *but* (He willed it otherwise) *in order to test you by what He granted to you* (and thereby made you subject to a law of progress). *strive, then, together as if competing in good works. To God is the return of all of you, and He will then make you understand (the truth) about what you have differed on.*" [52] There is a recognition here that people will remain differing

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[51] Al-Hujurāt 49/13.
[52] Al-Ma'idah 5/48.

about issues they have. Being different as being a law of progress should cause us to strive together for competing in good works.

There is a call, made by Qur'ān 14 centuries ago which is history's greatest ecumenical call to the People of the Book, is still being made to the People of the Book and people of learning which is of great significance today. (قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللهَ وَلاَ نُشْرِكَ بِهِ شَيْئًا وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ) *Say* (to them, o Messenger): "O People of the Book, come to a word common between us and you, that we worship none but God, and associate none as partner with Him, and that none of us take others for Lords, apart from God." If they (still) turn away, then say: "Bear witness that we are Muslims (submitted to Him exclusively).""[53] The Qur'ān indicates that common points should be given priority in this dialogue. This call represented the widest statement on which religious people could agree. If it was rejected, Muslims were to reply: ""You have your religion (with whatever it will bring you), and I have my religion (with whatever it will bring me).""" (لَكُمْ دِينُكُمْ وَلِيَ دِينِ).[54]

The Qur'ān explicitly and unequivocally prohibits the use of coercion in faith because coercion would violate the fundamental human right-the right to a free conscience. Violence and cruelty are not in the spirit of the Qur'ān, nor are they found in the life of the Prophet, nor in the lives of such saintly Muslim scholars as Rumi, Niyazi-i Misri, Yunus Emre, Ahmed Yesevi, Haci Bektaş-i Veli, Bediüzzaman, Fethullah Gülen and some other similar

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[53] Al-'Imrān (The Family of Imran) 3/64.
[54] Al-Kaafirun (The Unbelievers) 109/1-6.

figures.[55] For example, 'freedom of belief' is clearly expressed in the Qur'an as the 'will to believe or disbelieve.' (وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ...) *"And say: "The truth from your Lord* (has come in this Qur'ān)*." Then, whoever wills* (to believe)*, let him believe; and whoever wills* (to disbelieve)*, let him disbelieve…"*[56] Having a different belief system is not considered a legitimate cause for violence or war under Islamic law. The Qur'ān is decisive and categorical on this: "*There is no compulsion in the religion. The right way stands there clearly distinguished from the false.*" (لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ)[57]; "*Say to the disbelievers* (that is, atheists, or polytheists, namely those who reject God) *""You have your religion* (with whatever it will bring you)*, and I have my religion* (with whatever it will bring me)*.""* (لَكُمْ دِينُكُمْ وَلِيَ دِينِ).[58]

Qur'ān does not promote fighting for the purposes of religious coercion, nor does it allow Muslims to fight against those who disagree with them regardless of belief system, but instead urges its followers to treat such people kindly. (لَا يَنْهَاكُمُ اللهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللهَ يُحِبُّ الْمُقْسِطِينَ) "*Allah does not forbid you to deal kindly and justly with anyone who has not fought against you for your faith or driven you out of your homes. Allah loves the just.*"[59] It's very interesting that the Qur'ān uses the word *birr* (بر), which denotes and encompasses all acts of good, to depict dealings between Muslims and the vast majority of non-

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[55] Nissim Rejwan, *The Many Faces of Islam: Perspectives on a Resurgent Civilization* (Florida: University Press of Florida, 2000), 151.
[56] Al-Kahf (The Cave) 18/29.
[57] Al-Baqarah 2/256.
[58] Al-Kaafirun (The Unbelievers) 109/1-6.
[59] Al-Mumtahana 60/8.

Muslims. In the prophetic tradition, this verbal noun is also used to mean "good treatment of the parents" *birr al-walidayn* (بر الوالدين) that is respecting and caring for one's parents as one of the foundational aspects of Islamic teachings[60]; consequently, the Qur'ānic verse tells believers to treat non-believers as if they treat their parents with respect and kindness.

The Prophetic Traditions Laying the Foundations of a Plural Society

The Prophet says that "all people are as equal as the teeth of a comb."[61] Islam refrains from discrimination based on race color, age, nationality, or physical traits. The Prophet declared: "You are all from Adam, and Adam is from earth." (والناس كلهم بنو آدم وخلق الله آدم من تراب)[62]; "Do not hate one another, nor be jealous of one another; and do not desert one another, but O servants of God, be brothers (and sisters)." (ولا تحاسدوا ولا تباغضوا لا إخوانا الله عباد وكونوا تدابروا)[63] Prophet Muḥammad (pbuh) described a true Muslim and a true believer in hadith which was narrated from Abu Hurairah

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[60] عن ابن مسعود قال : سألت رسول الله صلى الله عليه و سلم فقلت يا رسول الله أي الأعمال أفضل ؟ قال الصلاة) لميقاتها قلت ثم ماذا يا رسول الله ؟ قال **بر الوالدين** قلت ثم ماذا يا رسول الله قال الجهاد في سبيل الله (It is narrated on the authority of 'Abdullah b. Mas'ud that he observed. I asked the Messenger of Allah (pbuh) which deed was the best. He (the Holy Prophet) replied: Prayer at its appointed hour. I (again) said: Then what? He (the Holy Prophet) replied: Kindness to the parents. I (again) said: Then what? He replied: Earnest endeavour (Jihad) in the cause of Allah. And I would have not ceased asking more questions but out of regard (for his feelings). Muslim, Abū al-Ḥusain Muslim b. Ḥajjāj b. Muslim al-Qushayrī an-Nīsābūrī, *al-Cāmi' aṣ-ṣaḥīḥ* (Beirūt: Dār al-Jīl, n.d.), Īmān, Bāb:38.

[61] (الناس سواء كأسنان المشط); Hindī, 'Alāuddīn 'Ali al-Muttaqī b. Husamaddīn (d. 975), *Kanz al-'ummāl fī Sunan al-aqwāl wal-af'āl*, (ed. Bakrī Ḥayyānī, Ṣaffat as-Saqā), 5.ed. (Beirūt: Muassasat ar-Risāla, 1985/1401), IX, 38.

[62] al-Bayhaqī, Abū Bakr Aḥmad b. Ḥusain (458/1065), *Shu'ab al-īmān*, (ed. Abū Ḥajar Zaghlūl) (Beirūt: Dār al-Kutub al-'Ilmiyya, 1990/1410), IV, 286.

[63] Bukhārī, Muḥammad b. Ismā'īl, (ed. Muṣṭafā Dīb al-Bugha), *Ṣaḥīḥ al-Bukhārī* (Beirūt: Dār Ibn Kathīr, 1987/1407), Adab, Bāb: 57.

saying that: "The true Muslim is the one from whose tongue and hand the people are safe, and the true believer is the one from whom the people's lives and wealth are safe."[64]

Pluralistic Nature of Islamic Juristic Law

This juristic law is not subject to a universally constraining code enforced by a sovereign. Although it embraces the notion of legal majority, it is unusual for jurists to speak with one voice on particular issues. This pluralism allows Islamic law to recognize the validity of different interpretations in the same revealed system. The coexistence of four Sunni schools and the Jaʿfarite (Shiʿite) school is clear evidence of this pluralism.[65]

Ijtihad Related Misconceptions

Earlier scholars of Islam and Islamic jurists sometimes did interpret texts in a way that as if it was the only valid explanation and that the prevailing situation of their time was the last situation. They ignored and did not take notice of that newer conditions might emerge subsequently which would need to be considered by interpreting the revealed text of the Qur'ān and sayings and practices of the noble Prophet (pbuh). The Muslims are required to follow and submit if new truth is established through ijtihad, research and investigation. The Muslims therefore always change their stance if more appropriate and plausible conclusions are arrived after careful

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[64] Abū Abdir Raḥmān (المسلم من سلم الناس من لسانه ويده والمؤمن من أمنه الناس على دمائهم وأموالهم) Aḥmad ibn Shuʿaib an-Nasa'ī (215 - 303 AH), *Sunan an- Nasa'ī*, (ed. ʿAbdul Fattāḥ Abū Ghudda), (Ḥalab: Maktabat al-Matbūʿāt al-Islāmiyya, 1986/1406), Kitāb al-Īmān wa Sharā'i'iḥī, Bāb: 8.

[65] Albayrak, "A Muslim perspective on the ethical dimension of life".

and meticulous use of reasoning. Islam therefore is a dynamic religion which is adaptable to changing conditions of any society or period in history. The misconceptions of the West about Islam as being not pluralistic and an intolerant religion towards other religions are sometimes caused by very old ijtihads made by some of the eminent scholars and intellectuals of the earlier Muslim generations.

Dār al-Islām and Dār al-Ḥarb

There is a thousand years old ijtihad being repeated and causing misunderstanding both in the West and the East which had divided the world into two segments for security reasons as *dār al-islām* (the abode of peace) and *dār al-ḥarb* (the abode of war) in accordance with the historical reality. The contemporary Muslim scholars and jurists have however parted the world into two realms: *dār al-iʾjābah* (the land of acceptance, land whose people have accepted Islam and Islamic values are practiced) and *dār ad-daʿwah* (the land of communication, invitation, land to which daʿwah has been presented and its people are exposed to Islamic values and practices).[66] In this division *dār al-iʾjābah* replaces the term *dār al-islām*, and *dār ad-daʿwah* replaces the term *dār al-ḥarb*. *Dār ad-daʿwah* denotes a land for dialogue and inter-faith communication, a land where people are not categorized, but all human being are considered as one family. This family

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[66] Ṭāhā Jābir al-Alwānī, "Editorial: Globalization: Centralization not Globalism", *American Journal of Islamic Social Sciences*, Vol. 15, No. 3 (Fall 1998), vii; see also: ar-Rāzī, Fakhr ad- Dīn Abū ʿAbdillāh Muḥammad b. ʿUmar (544/1149-606/1209), *at-Tafsīr al-kabīr (Mafātīh al-ghayb)* (Beirūt: Dār al-Kutub al-ʿIlmiyya, 1421/2000), VIII, 156; Alūsī, Abū ath-Thanā Shahabaddīn Maḥmūd b. ʿAbdullāh (d. 1270/1854), *Rūh al-maāʿnī fī tafsīr al-Qurʾān al-ʾaẓīm was-sabʿ al-mathānī* (Beirūt: Dār Iḥyā at-Turāth al-ʿArabī, 1405), XVIII, 202.

has two sides. On one side, there is *ummat al-i'jābah* (the nation that accepted the message), instead of *ummat al-Muslim* (Islamic world), and other as *ummat ad-da'wah* (the nation that got communicated to the message), instead of kuffār (nonbelievers) or ḥarbiyyūn (hostile forces). "The famous 5th Hijra century Imām al Mawardī, Islamic jurist of the Shafi'ī school, said that even if there is one single Muslim family living in a non-Muslim state, their home will be the home of Islam. The reality is that wherever Muslims find a freedom to practice their religions, that place will *dār al-islām* (the abode of peace) for them, and there is no need for them to migrate to some other *dār al-islām* for this purpose"[67]

Yet other scholars grouped lands and people *dār aṣ-ṣulḥ* (the abode of peaceful coexistence or on contractual peace).[68] There can be further classifications of the entire earth in the light of the spirit of the Qur'ān and the Sunnah, the Traditions of the Prophet (pbuh).

Gülen's Notion of Dār-al Khidmah and his Redefinition of the West

Through his sermons, teachings, books and activities, Gülen has inspired a whole generation in Turkey and abroad and has reduced the gap between ulama (high) Islam and folk Islam. Gülen is not suggesting any

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[67] al-Alwānī, "Globalization: Centralization not Globalism", vii.
[68] *Al-Mawsū'a al-fiqhiyya al-Kuwaytiyya* (The Kuwaiti Encyclopedia of Fiqh) (Kuwait: Wizāra al-awqāf wash-shu'ūn Al-Islāmiyya), 1404-1427 AH, XXIII, 107.

radically different or heterodox interpretation of Islam, but re-reads a conventional Hanafi/Sunni understanding.[69]

Gülen's redifinition of the West and Western civilization in religious terms is an attempt to replace the conventinal dichotomy of *dār al-Islām* (abode of Islam) *dār al-ḥarb* (abode of war). Not only does he attempt to alter Muslims' assessment of the West as a natural enemy and of its countries as natural places of destruction, but also he seeks to substitute the classifications, which give temporal reconciliation, with a standard of unconditional accord or peace. For instance, besides the *dār al-Islām* and *dār al-ḥarb* dichotomy, Islamic jurisprudence has utilized different concepts such as *ikrāh* (duress), *ḍarūra* (necessity), *maṣlaḥa* (public welfare), and has produced some concepts such as *dār al-ʿahd* (country of treaty, covenant), *dār al-amān* (country of security), *dār aṣ-ṣulḥ* (country of peace) and *dār aḍ-darūra* (country of necessity), which denote that "Muslims can live according to their religion in non-Muslim lands perhaps with difficulty but peacefully." Quite the reverse, Gülen's term of *dār-al khidmah* (abode of service) requires Muslis to *ad infinitum* perform peaceful manners in their societies to demonstrate Islam's 'true character'. The term *dār-al khidmah* (abode of service), without any reservation, charges the believer with a new duty to portray a good example in their everyday lives. The term used for

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[69] Elisabeth Ozdalga, "Worldly Asceticism in Islamic Casting: Fethullah Gülen's Inspired Piety and Activism", *Critique: Critical Middle Eastern Studies*, Vol. 9, Issue 17 (2000), 84-104; Yilmaz, "Social Innovation for Peaceful Coexistence: Intercultural Activism From Rumi to Gülen".

this is *tamsīl* meaning role modelling.[70] Gülen stresses that: "wherever a Muslim is, even outside a Muslim polity, he or she has to obey the lex loci, to respect others' rights and to be just, and has to disregard discussions of dar al-harb and dar al-Islam. In Gülen's understanding, umma is more of a transnational sociocultural entity, not a politico-legal one. He hopes that this sociocultural entity will be instrumental in bringing general universal peace."[71] In the countries where Gülen's followers and sympathisers reside they establish intercultural dialogue organizations, associations and societies, utilizing the concept of *dār-al khidmah* (country of service to humanity). They all believe that interfaith and intercultural dialogue is a must to reach a lasting universal peace (ṣulh-u 'umūmī).[72]

He puts strong emphasis on role modelling (tamsīl) which is based on self renewal and criticism. He says: "Practical representation must come before verbal messages. The Prophet's depth of representation has precedence over his depth of communicating the message. Those who try to become the voice of truth and righteousness should not forget that they can be convincing with their sincere attitude and behaviors rather than the words they speak." [73] As is told: "Actions speak louder than words"

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[70] Ihsan Yilmaz, "*Ijtihad* and *Tajdid* by conduct: the Gülen movement" in M. H. Yavuz and J. L. Esposito (eds) *Turkish Islam and the Secular State: The Gülen Movement* (Syracuse, New York: Syracuse University Press, 2003), 208-237.

[71] Ihsan Yilmaz, "*Ijtihad* and *Tajdid* by conduct: the Gülen movement", 234.

[72] Yilmaz, "Social Innovation for Peaceful Coexistence: Intercultural Activism From Rumi to Gülen".

[73] Fethullah Gülen, "A Spirit of Devotedness for a Lifetime", *The Broken Jug*, October 12, 2014, accessed April 07, 2015, http://www.herkul.org/weekly-sermons/a-spirit-of-devotedness-for-a-lifetime/.

Gülen regards this world as *dār-al khidmah* (the house of serving). The best way of serving is education. The Prophet (pbuh) said, "The believer likes others and is well-liked by them, and there is no good to be found in one who does not get along with others and whom people do not get along with. The best of people is the most useful from among them."[74] (المؤمنُ يأْلَفُ ويُؤْلَفُ ، ولا)

(خيرَ فيمَن لا يأْلَفُ ولا يُؤْلَفُ ، وخيرُ النَّاسِ أنفَعُهُمْ للنَّاسِ)

Gülen is wrongly suspected of seeking political power. Rather than advancing political ambitions, creating an Islamic ethic as a manner or conduct of individuals' life is the main objective of Gülen. Gülen's objective is also to foster an ethic that is similar to Max Weber's 'worldly asceticism,' an activist pietism -composed of sincerity, worship, moderation, modesty, following the prophet's example and encouraging the good and discouraging the bad- with a tendency toward the rationalization of social relationships. Gülen's "pietistic activism" does not reject the world, but rather provide religious motive fot its cultivation and rationalization.[75]

"The distinction between political ambition and religious activism is crucial for a correct understanding of Gülen's mission. For instance Gülen does not see the world in political terms and does not draw imaginary boundaries. As skilfully expressed by Klas Grinell in this book, Gülen is a "border

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[74] Hindī, 'Alāuddīn 'Ali al-Muttaqī b. Husamaddīn (d. 975), *Kanz al-'ummāl fī Sunan al-aqwāl wal-afʿāl*, (ed. Bakrī Ḥayyānī, Ṣaffat as-Saqā), 5.ed. (Beirūt: Muassasat ar-Risāla, 1985/1401), I, 142.

[75] Yilmaz, "Social Innovation for Peaceful Coexistence: Intercultural Activism From Rumi to Gülen"; See also: Elisabeth Ozdalga, "Worldly Asceticism in Islamic Casting: Fethullah Gülen's Inspired Piety and Activism", *Critique: Critical Middle Eastern Studies*, Vol. 9, Issue 17 (2000), 84-104.

transgressor". By employing ijtihad, he bases this border transgressing understanding on - and also extends to- the Islamic jurisprudence (fiqh).

He does not divide the world by employing mutually exclusive concepts of dar al-harb (abode of war) and dar-al Islam (abode of Islam, peace) but sees it as an almost coherent place, as it were, that needs to be served continually by utilising the concept dar al-hizmet (abode of service to humans, thereby God): If one's intention is to serve Islam by presenting a good example, then one can stay wherever one desires, says Abdullah Aymaz, former editor in chief of the daily Zaman and Gülen's close friend and colleague for more than thirty years."[76]

Conclusion

The Qu'ran is a pluralistic document. It says that every rightly guided religion comes from God and there must be no compulsion in religion. It also says that Muḥammad (pbuh) has not come to cancel out the teachings of Abraham, Moses and Jesus (peace be upon them all). Gülen states that: "Islam recognizes all religions previous to it. It accepts all the prophets and books sent to different epochs of history. Not only does it accept them, but also regards belief in them as an essential principle of being Muslim. By doing so, it acknowledges the basic unity of divinely revealed religions. A Muslim is at the same time a true follower of Abraham, Moses, David, Jesus, and of all other Hebrew prophets. This belief explains why both Christians and Jews enjoyed their religious rights under the rule of Islamic governments

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[76] Ihsan Yilmaz, "Social Innovation for Peaceful Coexistence: Intercultural Activism From Rumi to Gülen".

throughout history."[77]The idea that you all have to be muslim is actually going against the explicit teaching of the Qu'ran in which God says to Muḥammad (pbuh) that if we (using the royal way) had wanted the whole of mankind to be in one single religious community we would have made that happen but we did not so wish. This is not our desire so you Muḥammad (pbuh) leave them alone.

Qur'ān says that everybody has their own din (religion), their own religious tradition, their own way of life. So this is getting lost in the modern world. That was also a Muslim practice for the early Islamic civilizations. In the empire that they formed conversion to Islam was actually not a matter of compulsion. Because Jews, Christians, Zoroastrians and later Buddhists had their own religions and traditions there and that was to be respected.

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[77] M. Fethullah Gülen, *Essays, Perspectives, Opinions M. Fethullah Gülen* (New Jersey: Tughra Books, 2010), 20-21.

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